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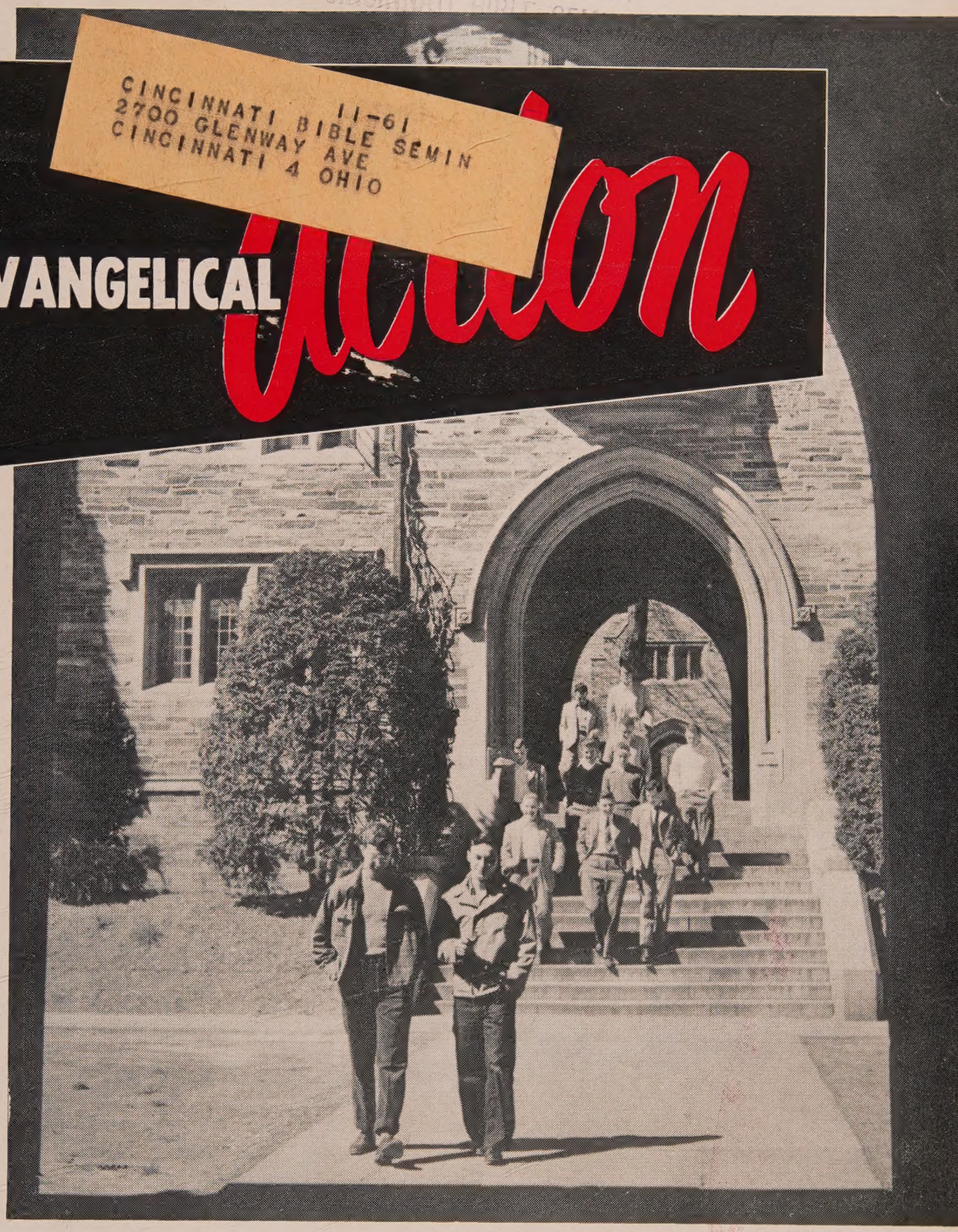

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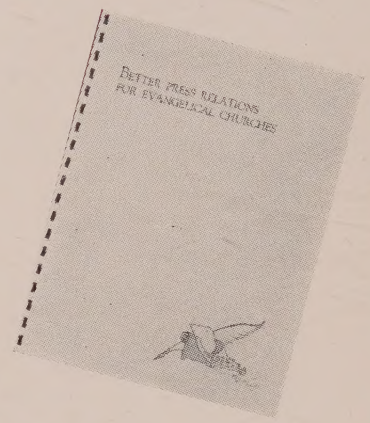

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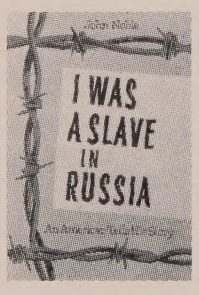

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National Association of Evangelicals

VOL. 19. NO. 4

READERS' GUIDE FOR JUNE 1960

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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NAE *on the move*

▪ Dr. Clyde W. Taylor, NAE's secretary of public affairs in Washington, who has just returned from meetings in Colombia, Costa Rica and Nicaragua, will speak June 5 at the commencement exercises for Houghton (N. Y.) College. June 9-10 he will be with the Missionary Orientation School of the Assemblies of God, Springfield, Mo.; 19-26—the Billy Graham Crusade in Washington, D.C.; also on June 19 in the nation's capital he will speak at the Military Chaplains TV Chapel, and on June 23—the Conservative Baptist Convention, Boston, Mass.

▪ Dr. George L. Ford, NAE's executive director, has a schedule of June meetings which, beginning in Wheaton and Chicago, will take him across the eastern part of the nation. On June 2 he will meet with NAE's Publication Committee in the Wheaton headquarters office, followed by a conference with the new president of the Association, Rev. Thomas F. Zimmerman. On June 3 he will go to Chicago for a meeting of the NAE Executive Committee and in the evening will speak before a rally of Protestants and Other Americans United for Separation of Church and State. Traveling eastward, he will meet with the Bible Meditation League Convention in Columbus, Ohio, June 10-11 and then return to the Wheaton office for a couple of days. His next meeting will be June 15-18 with the Centennial General Conference of the Free Methodist Church, Winona Lake, Ind. On Thursday, June 23, he plans to meet with Executive Committee of the World Relief Commission in Boston and then will attend the Conservative Baptist Convention there June 24-28. From June 29 to July 2 he expects to make some contacts in the New York area.

▪ Rev. Mahlon L. Macy, field director of the National Association of Evangelicals, recently returned from a meeting in Newton, Kansas, where a Kansas State Association of Evangelicals was organized. The new state association, which is a part of NAE's Central Region, adopted a constitution at this meeting. Officers as follows were elected: President—Dr. G. W. Peters, Buhler; vice president—Rev. Stanley Anderson, Newton; secretary—Rev. Michael Schepis, Wichita, and treasurer—Rev. C. W. Dunbar, Multnomah.

capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

Political observers in Washington generally agreed that Senator John F. Kennedy emerged from the West Virginia primary as the strongest contender for the Democratic nomination. To some observers this was an indication that anxieties about a Catholic chief executive have subsided, even in typically Protestant states such as West Virginia. To others it was a tribute to the campaign machinery which Kennedy was able to set up prior to the primary. At any rate, the victory, coming as something of a surprise, was causing an increasing number of politicians to throw much of their attention toward the young Senator from Massachusetts.

Meanwhile there was considerable behind-the-scenes speculation as to the over-all effect of the West Virginia primary on voting tendencies across the nation. It was considered possible that in certain quarters more vigorous opposition to Kennedy, because of his religion, could erupt. However, it was also considered possible that enough Protestants are anxious to prove that they are not "bigots" so as to balance off any opposition to Kennedy on grounds of his Catholicism. Added to this might be strong support for Kennedy in predominantly Catholic areas. The possibility that the "religious issue" will be put to the acid test of a national election is certainly greater than at any time during the past three decades.

Washington was chosen as the home base of the new Board of Christian Social Concerns of the Methodist Church. The action is indicative of the trend toward increased activity on the part of that church in the area of social and political issues, as well as centralization of responsibility in those matters. The new Board merges the Board of World Peace, the Board of Social and Economic Relations and the Board of Temperance. Formal organization of the board is scheduled for September.

Thirteen prominent church leaders have appealed to key members of Congress to take alcohol off the airlines. They took the action on grounds of air safety. Among the church leaders were Dr. Thomas F. Zimmerman, president of the National Association of Evangelicals, Dr. Edwin T. Dahlberg, president of the National Council of Churches, Dr. Norman Vincent Peale, Dr. Daniel Poling, and others. The group of churchmen questioned the effectiveness of a ruling recently put into effect by the Federal Aviation Agency which was supposed to limit drinks aboard airliners. Legislation to ban drinks is the only way to close this loophole in air safety, they said.

Dr. Carl F. H. Henry, editor of Christianity Today, has proposed the establishment of a large Christian University on the east coast -- probably in the New York metropolitan area. Writing from Washington, Henry states that the current tide of American life and thought makes such a university imperative. It would be devoted, he said, "to the biblical revelation of God, of man, and of the world; aggressively challenging pagan and secular theories of reality and history; and supplying a steady stream of spiritual leadership to all professions and vocations, including diplomacy, business and communication."

Evidently "conflict of interest" can involve religious conviction: A Senate cloakroom aide, William R. Martin, was dismissed from his job recently because of his involvement in an appeal to 22,000 Washington high school students to avoid being drafted for military service. Martin, who signed the letter as the chairman of the Washington Young Friends, was seeking public support to get his job reinstated.

people in *Action*

■ ANYWHERE EXCEPT in eternity, a hundred years is a long time. But that's the heritage which Wheaton College has and we are pleased to bring you a picture story about Wheaton's first hundred years (pages 18-19).

We especially appreciate the help and counsel of Dick Gerig, centennial coordinator for the college, in the selection of pictures and preparation of copy.

■ A MOST TIMELY article for this Education Issue is "Can the Christian College Lead Us Out of the Academic Jungle?" which begins on page 6. The author, Dr. Edward Coleson, has been a professor at Huntington College for the past seven years in the education and social studies departments, with time out this past year to be visiting professor at Taylor University. He will be back at Huntington in the fall after serving this summer as visiting professor of economics at Barrington College under the sponsorship of the Coe Foundation.

■ A SIGNIFICANT MEETING, to which only a select number of people were invited, was held recently in the luxurious "Inn" at Buck Hill Falls, Pa. *Action* was one of few magazines receiving press invitations and we asked a pastor who contributes frequently to these pages to cover it for us.

You can read Rev. Robert St. Clair's evaluation of the "Protestant Council on Roman Catholicism" on pages 15-17. We think you'll like this very candid appraisal of what was said and who said it. Mr. St. Clair is pastor of North Hill United Presbyterian Church in Akron, Ohio.

■ FOR OUR NEW readers we'd like to introduce again two of our contributing editors. The man who looks through hundreds of books every year and selects the few to be reviewed which he feels *Action's* readers will be most interested in is Dr. Arnold Ehlert, librarian at the Bible Institute of Los Angeles. He has served as our book editor for many years.

Dr. William Deal, most recent addition to our staff of contributing editors, is president of Western Pilgrim College at El Monte, Calif. Dr. Deal writes the devotional column, "Just a Minute" which you find on page 23 this month.

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MARION COLLEGE **MARION, INDIANA**

Can the Christian College Lead Us Out of the Academic

Even Christian colleges are guilty of 'pious piddling,' th

IF 1959 WAS noteworthy as the Darwin Centennial, then June 30, 1960, is also a significant date in Christian higher education. It is not, however, the hundredth anniversary of a day of triumph. That day long ago was the beginning of a century of conflict and frustration. For a hundred years ago this month Darwinism made its debut on a great university campus as the academically respectable thing to believe. The story is an instructive one, if no cause for pride on anyone's part.

Since Darwin's "masterpiece" came from the press in November 1859 there was time enough by the following summer for interest to have grown to a fever pitch. When the British Association for the Advancement of Science met at Oxford University in June 1860, it was recognized that this was no ordinary gathering.

A thousand people packed out the library, pressed into service to hold the crowd. The traditional Christian interpretation of Genesis was defended by Wilberforce, Bishop of Oxford, derisively nicknamed "Soapy Sam." He had not read the new book, but Richard Owen, an able scientist and erstwhile friend of Darwin, had coached him. As might be expected he attempted to fight out the issue on other than scientific grounds. Waxing eloquent, he turned to Huxley with the question: "Is it on your grandfather's or your grandmother's side that the ape ancestry comes in?"

It was then that Huxley gave his famous reply:

> I asserted, and I repeat, that a man has no reason to be ashamed of having an ape for his grandfather. If there were an ancestor whom I should feel shame in recalling it would be a man of restless and versatile intellect who, not content with success in his own sphere of activity, plunges into scientific questions with which he has no real acquaintance, only to obscure them by aimless rhetoric and distract the attention of his hearers from the point at issue by digressions and appeals to religious prejudice.

Of course Huxley's rejoinder brought down the house—and some people are still laughing at the expense of us "simple" folk who believe in the Genesis account.

Certainly the bishop's remark was unfortunate—satire proves nothing and is a game the opposition can also play. On a good many college and university campuses today the student who does not embrace the now "orthodox" atheistic, evolutionary, materialistic, socialistic doctrines of his teachers is ridiculed or even denied a passing grade and a degree. Apparently, the "liberal" can be as intolerant as the religious bigot he so much despises.

For a century now conservatives have fought a not-too-successful rear guard action along the biological front. Devout scientists have busied themselves with the task of establishing the accuracy of the Genesis account. Research carried on by biologists who had no such pious motivation has done much to show that evolution was not quite the foregone conclusion that Darwin had thought. Nevertheless, evolution has become the accepted doctrine on many college and university campuses, including some which are called Christian. Popular magazines such as *Life* regard it as a universally accepted fact.

Unfortunately, even in Christian academic circles, the struggle is regarded as an extremely localized one, concerned just with that one chapter in biology which the teacher may skip or refute, depending on which he considers the better strategy. All the rest of the professors from mathematics to the fine arts feel there isn't much they can do except lend moral support to the few scientists in the thick of the fray. The battle, therefore, is joined along a very short front where a fierce contest has raged for years over this fossil or that scrap of bone, although it is recognized by a few at least that the issue is much larger than this and that the "enemy" can dig up assorted remains faster than we can possibly demolish them.

The simple truth is that we were outflanked, infiltrated, and brainwashed a long time ago. What seems to have been too largely overlooked by the conservative Christian movement is that Darwinism is a "way of life," a "world view" that has permeated the whole of modern life and thought. While we seem to have had remarkably acute eyesight for spotting monkeys in cocoanut trees, we seem, strangely enough, to be plagued with chronic myopia when the same pagan philosophy appears in any other guise.

The writer, for instance, rather instinctively rejected Dewey's progressivism as a young teacher in the 1930's, but never knew quite why until a university professor a few years ago opened a lecture on the "new education" by spelling out Dewey's basic assumptions. Everything cleared up in a moment, but why did I have to wait twenty years and go off to what we Christains like to term a "pagan" university to learn that?

Although there are doubtlessly exceptions, I suspect the vast majority of Christian colleges and their education departments went on for a generation proclaiming and living a pious version of the Dewey doctrine, although no one would have dared to claim Dewey's

JUNGLE?

uthor charges. By EDWARD P. COLESON

basic position as his own and probably wasn't even aware what it was. Yet Dewey's system flowed inevitably from his presuppositions and is untenable for those who refuse to make his assumptions.

Now "progressivism" is considered a bad word, but the simple truth is that we were taken for a long ride and it must be allowed for the most part that Christian education went willingly.

There is certainly much in economics and sociology that grows out of the same unchristian "world view." The writer was struck with the similarity in thinking between Dewey's progressivism and "modern" economics until he discovered that one of the leading American proponents of the "new" economics was a student of John Dewey and more of the same. This is hardly an incidental fact of academic interest only since the relativistic system, usually attributed to Lord Keynes, is the one we are living by today—and it doesn't take an economist to see that we are getting ourselves in deeper by the minute.

One young man who went to Yale thought that this so-called Keynesian economics was immoral, unchristian and un-American and that his alma mater was subversive in permitting it to be the only view taught. Certainly he and a few others like him have been voices "crying in the wilderness." Yet it is about time that we relearned that sound economics is simply good ethics and that crooked economics is unchristian. In a moral universe this has to be so. But William Buckley's bombshell didn't stir us much.

The National Association of Evangelicals has sponsored a brief annual seminar in Washington for students of church-related colleges who are majoring in the social studies area. The aim of the sponsors is to interest Christian young people in government service inasmuch as they realize that our youth, trained in the relativistic philosophies of the "worldly" institutions of learning, have no principles except expediency. The writer was present during a discussion of the NAE program a few years ago and was distressed to note that almost no one out of a large crowd of conservative Christians seemed to have the slightest notion what those "absolutes" the NAE was so concerned about might be. They did seem to agree that we wanted Christians in government, but as men, not as representatives of a distinctive political philosophy. It appears that if there are such things as Christian economics, Christian sociology, or Christian political science, conservative Christians are no more than vaguely aware of them.

The plain truth is that Christian colleges use the same subversive textbooks that everyone else uses. It is true that books fit to put in the young student's hands in some of these areas are as scarce as snakes in Ireland. There are perhaps a couple of conservative (non-Keynesian) basic texts in economics, for instance, but the Christian colleges aren't even using them, although they are certainly as well written and authoritative as the "liberal" books currently in use.

According to A. H. Hobbs, the situation may be even worse in sociology. And how does it happen that all the psychology textbooks tell us that man's chief problems grow out of his frustrations and maladjustments, whereas in church we say the trouble is sin? I am not pleading for a book burning, but only that we find the Christian position on these great problems and make it central to our teaching. It is not enough for the teacher to fumigate the classroom with a prayer and then teach the same way his counterpart at a secular university does.

Our inability to discover or devise a

Christian ideology relevant to the crisis of our time is a tragedy of the highest magnitude. Our own world limps along after a fashion, more or less, on the inertia of the "faith of our fathers"—and mothers. The so-called under-developed areas which are struggling to find their place in the world of today without even this stabilizing influence, are wholly lost in the storm, as Professor Macmillan has so well expressed it:

> It is a misfortune that civilization today offers no clear-cut system of ideas for Africans to follow, no creed such as Christianity or Islam once offered with confidence, no simple and thrilling rule of life for the convert from barbarism to embrace, hardly even a civic system of which he can feel himself a part.

Nor are we immune to the consequences of our own confusion. Whittaker Chambers pictures himself as a young university student back in the "golden twenties," eagerly searching for an answer to the disintegration he saw all about him. Few of his contemporaries could see that the "gold" was only gilt until the desperate thirties and the tragic forties made it abundantly evident. Chambers sought with all the strength of his being for an answer to the crisis of our time and embraced Communism, whose horrors he was painfully aware of, only after he had failed to find the answer elsewhere.

Many a Christian could have pointed him to a personal Savior, but the writer has yet to see very many who could have supplied him with a blueprint for a rational order—a Christian world view or framework—within which solution would be possible. Yet this would only be applied Christianity, the teaching of the Master in action. As Chambers says, the greatest ally of Communism is the *crisis* and the movement grows wave on wave with each new emergency.

A RECENT STUDY of the Nazi movement indicates the same, in a different setting. It would appear that pagan and totalitarian philosophies were going about the world moving into vacuums conveniently left by the rest of us. Perhaps, after all, nature does "abhor a vacuum." While our revival approach is proper and right and starts where it should, it stops too soon to meet the need for a Christian philosophy of life in its larger setting. As Carl F. H. Henry says, ". . . if we would press redemptive Christianity as the obvious solution of world problems [which he insists the church has historically done], we had better busy ourselves explicating the solution."

It has been the fashion to say in the last few years that there is nothing wrong with the Christian college that money would not fix. I submit that the supreme need of the Christian school—greatly overshadowing all others—cannot be bought with money, not even a handsome Ford Foundation grant. I contend further that when that need is met, a lot of other problems which now loom very large will tend to take care of themselves. What Christian education needs desperately—yea, is perishing for the want of—is a Christian philosophy of knowledge and education and a world view that embraces the whole of life.

What this means in action may best be judged by taking a long view of the present situation.

The small liberal arts colleges are chronically embarrassed because of their meager offerings. They look with envy on the sprawling university, whose catalog of courses rivals Sears and Roebuck's in variety, if not in color and interest. Although they protest that their smaller size is an advantage, they negate their own claims by everything they do. By striving to be pint-sized models of the great universities, they tend to build for themselves an administrative and academic structure which gives them all the disadvantages of their overgrown rivals in addition to the inescapable shortcomings inherent in their smaller size and limited resources.

It is not hard to see how we got into our present predicament. Back in the 1880's, when Charles W. Eliot at Harvard made almost nothing required and about anything available, he opened Pandora's box. It then became possible to get through school without getting an education at all. The way the curriculum has since proliferated, it has become a problem to even get an education. Of course, the resulting pattern of literally hundreds of courses makes it well nigh impossible for the small institution to survive since they must have a staff of scores of specialists and most of the academic sequences will end up with only two or three majors.

It is this educational crazy quilt, which at the best makes only more "blind men" who have never seen the "elephant," which will seal the doom of the small institution and our nation along with it unless we can rediscover the true meaning of education. As Professor Adler said: "The structure of a modern university, with its departmental separations and its total lack of order among specialized disciples represents perfectly the disunity and chaos of modern culture."

Certainly there is no hope of resolving our dilemma until we see our problem in its totality. In the second Roosevelt administration, the Department of Agriculture held a series of conferences with our intellectual and spiritual leaders. The department ran the gamut from the social sciences through philosophy and religion, but always found that the "answer" lay beyound the bounds of each specialty—the "other fellow" always knew or it was his responsibility, but they never found the elusive sage who could straighten them out. They haven't yet.

ASK A DOZEN of your learned colleagues the answer to some vexed question of our time and see what they say. Our confusion contrasts strangely with old Lycurgus who set up the Spartan state nearly three thousand years ago. One may question his ends, but he certainly accomplished what he set out to do which is more than we are doing. The purpose of education is not to tell us which way to go but to clearly define the alternatives. In this we have failed utterly and the consequence is tragic.

For what will it profit us to all make a million by our individual brilliance, only to lose everything—our country and our lives—by our collective stupidity? It is hard to see how we have so completely lost our way, especially in the smaller institutions where the solution of the problem seems so obvious. Actually the small liberal arts college doesn't have too much to apologize for as is evident from the following, written by Jacques Barzun, professor in a large university, in his book, *Teacher in America*:

> The corporations employing the largest numbers of engineers and scientific research men are on this matter way ahead of the colleges. One such firm conducted a survey last year to find out where and how its first-rate executives had been prepared. They came from the most unexpected places—including small liberal arts colleges, the teaching profession, the stage, and the Baptist ministry. It was found that the engineering schools—particularly those sensible ones that make no pretense at intellectual cachet—turned out a good average product, but few leaders. The company's own institutes and night courses raised the chance of foremen and district managers—but only up to a point. The survey concluded that what it wanted as material to shape future executives was graduates of liberal arts colleges, trained in history and economics, in philosophy and in good English, and likewise possessed of an intelligent interest in science and technology. Gentlemen, the path lies open.

However, if the small college has discovered the true essence of education, it has been another accidental discovery, since they almost certainly accomplished what they have in spite of themselves. They wouldn't have been

(Continued on page 20)

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Over 1,000 at Chicago Meeting . . .

NAE LAUNCHES ANTI-COMMUNIST PROGRAM

A sense of mission and urgency marks the convention sessions

PHOTO CAPTIONS

1 *Dr. Vernon Grounds, president of Conservative Baptist Theological Seminary, Denver, addresses a session of the convention.*

2 *Rudy Atwood, pianist, and John Webb, soloist, were part of a top-flight musical program.*

3 *Newly-elected President Thomas F. Zimmerman is congratulated by outgoing president Herbert S. Mekeel and past president Paul Petticord.*

4 *The coffee bar was a favorite convention spot. Hotel waiters serve two delegates while at Trinity College hostess looks on.*

5 *Harry Seamans of the U. S. State Department, an observer at the convention, talks with EFMA officials, Dr. Milton Baker, new president; Rev. Noel Perkin, retiring president, and Dr. Clyde Taylor, executive secretary.*

AT A HOTEL in downtown Chicago that had been specially prayed for and uniquely dedicated, over a thousand evangelical Protestant leaders met April 25-29 for spiritual fellowship and to chart a course for the future of the National Association of Evangelicals. It was the 18th annual convention of the organization.

Eighteen years away from its inauspicious birthdate at St. Louis, Mo., in 1942, the NAE—with nearly forty denominations, 28,000 churches and two million members backing its program—showed itself to be remarkably influential and healthy. But it was evident that the real source of its strength is spiritual, not numerical, for NAE is more than an organization—it is a movement with a divinely-appointed mission.

By virtue of its rigid doctrinal discipline—holding to the "faith once delivered to the saints"—it has not become organizationally obese in its eighteen years, and its daily struggle for individual Christian liberty, evangelical rights, and doctrinal purity has kept it lean and muscular.

The *Chicago Sun-Times,* in an article which appeared just before the convention, said, "The NAE is best-known to the U. S. public as the alternative to the larger, more liberal National Council of Churches." It then added, "Along with offering an alternative to the liberalism of the NCC, the NAE has served as a counterbalance to the much larger organization in certain areas. It has opposed the NCC's position on presenting religious radio and

Mr. Bernie Zondervan of Zondervan Publishing House; presents check to Dr. George L. Ford. Happily approving the presentation are the new president, Mr. Zimmerman, and the retiring president, Dr. Mekeel.

television programs only in public-service time donated by stations, and has worked to offset community planning systems that would concede a monopoly to the major Protestant church council."

Christianity Today commented that NAE's "potential for future growth may be seen in the fact that there are approximately 25,000,000 American Protestants who have not joined the NCC because of its liberal theological, sociological and economic views."

STAND AGAINST COMMUNISM

Those who were at Chicago and saw the various commissions at work in the seminars and who attended the plenary sessions came away impressed with the fact that here was an organization ready and able to effectively serve all the segments of evangelical Protestantism. At this 18th annual session, NAE proved itself mature enough to speak with wisdom and depth—and young enough to act with vigor and vision.

In sharp contrast to the silence or apologetic attitude of some religious organizations toward Communism, NAE took a characteristically vigorous stand against the Red menace. Declaring that "there is no such thing as compromise with atheistic Communism" and that "we cannot pursue a policy of 'live and let live' with hell," the convention unanimously adopted a resolution which called for a recommitment of NAE "to an aggressive and unrelenting campaign against this enemy of righteousness and freedom and to urge all Christian Americans to join in this endeavor."

This resolution had already been implemented by action of the Board of Administration in approving an "Emergency Christian Mobilization" program which will attempt to make the Communism issue relevant to every one of the constituent churches. The plan, developed by the Northwest Region, will be put into operation on a national scale in the fall.

FIVE-POINT PROGRAM

The statement of policy concerning this plan said it would be "a positive program of evangelical action that is more offensive than defensive; aggressive rather than reactionary; redemptive rather than reformatory." Calling the pastor and the local church the key to the program, the policy statement recognized "that a spiritual awakening is the basic answer to the Satanic forces which threaten the world."

The anti-Communism program will be developed in five facets: (1) Encouraging a revived and militant church to prayer, Bible study and evangelism; (2) providing a study guide on the basic tenets of Communism and how they conflict with Christianity; (3) exposing Communism by literature, lectures, films, tapes, etc.; (4) publishing an evangelical interpretation of Communist strategy and thrust, and (5) maintaining an adequate contact with national and local governments so as to provide a guide to action on issues vital to the churches.

It was an ambitious program—but no more ambitious than the times demanded. The convention was keenly aware of the urgency of the need. Jerry Beavan, director of crusade planning and organization for the Billy Graham crusades, told a press conference that Communist money is being poured into sections of Africa in an effort to negate the influence of Christian missions, churches, schools, and institutions.

Rev. Arthur Glasser, assistant home director of the China Inland Mission who had seen China lost to the Reds, warned that Christians must not attach their faith to a political system but must be prepared to live for Christ under whatever system they find themselves.

PIERCE ADDRESSES LUNCHEON

At the closing luncheon, Dr. Bob Pierce of World Vision told how Communism was destroying the old family system in China which had kept Christianity from evangelizing the country and how it was poised to sweep across the Moslem world which had been such a hindrance to missions in Africa and the Middle East. He said that God might be using the scourge of Communism to break down some of these barriers. In speaking of America's chances of surviving the world crisis, Dr. Pierce said, "God might love the world enough to let us and our children be part of the price for its evangelization."

Turning his attention to the internal Communist problem, Dr. George L. Ford, NAE's executive director, said that "ministers who have been duped into cooperation with any aspect of world Communism may actually be more dangerous than the party member."

Speaking of American Protestant ministers who have espoused "ecumenical theology based on the application of the special gospel" and who believe in "solving the problem of sin by merely changing the environment," Dr. Ford said:

DUPES ARE DANGEROUS

"It is no wonder that such men are easily duped into promoting the Communist ideology, for their objective of a world order based on a classless society is very similar. It matters not whether these men are so deeply involved in the Communist conspiracy that they can be branded as real Communists or whether they are so naive they think they can somehow Christianize atheistic Communism and thereby cooperate with it. The end result is the same. In fact, the dupe is more dangerous than the party member."

Participating in a panel discussion on evangelism are Dr. Elmer Palmer, Mr. Charles Hummel, Mr. Jerry Beavan, and Dr. Ted Engstrom.

Dr. Charles Seidenspinner (third from right) leads a group of educators in a seminar discussion. As many as twelve such seminars were held simultaneously.

It was against this background of serious concern that Dr. Herbert S. Mekeel, retiring president, made this appeal at the conclusion of his presidential address: "It behooves us to begin to be in earnest, as never before, about our Christian faith; to pray God to awaken and stir our hearts, making us determined that we will neither yield nor compromise nor live for this present world, but live as men looking for their Master."

FAITH REAFFIRMED

The convention theme, "Speaking the Truth in Love," provided the platform for a reaffirmation of NAE's statement of faith adopted at the constituting convention seventeen years ago. In an impressive ceremony, all elected officers of the convention publicly signed the seven-point statement of faith, re-committing themselves to the historic Christian faith which includes belief in an inspired Bible, one God existent in three persons, the deity of Jesus Christ, the necessity of salvation for sinful man, the present ministry of the Holy Spirit, the resurrection, and the spiritual unity of believers.

Concerning the nature and work of Christ, a resolution was adopted which said, "We accept the biblical revelation concerning Jesus, namely that Jesus is the unique Son of God and our Saviour, who by His substitutionary death on the cross purchased our redemption. To this end the pre-existent God became man by the Virgin Birth, lived a sinless life, performed miracles, suffered, died, rose again and intercedes for us at the right hand of God from whence He shall come in power and glory."

The resolutions committee felt this reaffirmation was needful because "there persists in certain quarters of American inter-church leadership the view that Jesus is merely an example, a prophet, a teacher, and a moral and social pioneer and that the religion of Jesus is valid only as it brings men to God as the man Jesus came to God."

But the convention did more than reaffirm the present position of NAE. It moved—not in doctrine, but in outreach—to new positions of strategic advance.

ADVANCES AT ALL LEVELS

All of the NAE regional offices reported stepped-up programs with a growing appreciation and support of their ministries. The seventeen commissions and affiliated agencies told of advances at all levels of evangelical activity—from Church Extension and Chaplaincies to Social Action and World Relief.

The seminars conducted daily by these commissions were filled with practical help and inspiration. Scores of participants—ranging alphabetically from Armerding to Zahniser and vocationally from postmaster to pastor—read papers, brought addresses, or appeared on panels. *Action* reporters visited some of these simultaneous sessions and came up with the following samples of what went on:

• Marion E. Harrison, associate general counsel for the Post Office Department, told the Social Action Commission that there is evidence that gangster elements are "moving in" to control lucrative rackets involved in the $500,000,000 pornography-by-mail business. "The gravity of the problem of stemming the flood of filth, particularly in its effect upon juveniles, cannot be exaggerated," he said.

CHRISTIANITY LOSING GROUND

• "It becomes a rather bitter pill for an old missionary to have to admit that while the world is evidencing a phenomenal advance politically, economically, socially, and intellectually, we are losing ground in the sphere of Christian influence," Dr. Harold B. Street, executive secretary of Evangelical Literature Overseas, told the seminar on foreign missions. He said the world population is increasing by 54 million annually with not more than four million of these being added to the Christian community.

• A Chicago pastor, who clung to the city when part of his congregation fled to the suburbs, told the seminar on church extension and home missions of his faith in the rebirth of the inner city. Rev. Alan Redpath, pastor of the Moody Memorial Church said: "We stayed for two reasons. First, the inner part of the city demands a strong evangelical church witness. Second, this area is being rehabilitated, and there is a trend back from the suburbs."

REPORT FROM FORMOSA

• Miss Elizabeth M. Evans, a specialist in Christian education who is working with the Taiwan (Formosa) Evangelical Fellowship, spoke to a women's breakfast meeting. She reported on the relief program, radio ministry, Sunday schools, and the program of spiritual help to American servicemen being carried on by Taiwan fellowship.

• In discussing how evangelicals can work with Negroes, W. Stanley Mooneyham, *Action* editor and a southerner who recently moved to the North, told the Commission on Evangelism and Church Extension that such preliminary steps as opening evangelical colleges and seminaries to Negroes, supplying Negro institutions with teachers as well as funds and recognizing the missionary potential in Negro youth should be taken.

Mr. Chet Merriam (right) talks about evangelical impact on the military during a panel discussion. Also participating are Dr. Charles Leaming, Don Gill, Dr. Warren Koon and Mrs. Mabel Gwinn.

• Iowa's Attorney General Norman Erbe told a large audience that "the only way enforcement officials can effectively combat the purveyors of pornography is with the support and encouragement of the people of the community." Erbe, who initiated legal action to clean the news stands in his state, said, "If the people don't care, the best efforts of law enforcement officials will go for naught. The role of the private citizen is vital in the fight against pornography."

LITERATURE EXPANSION URGED

• Speaking on "Communicating the Gospel by Radio," Clarence W. Jones, president of World Radio Missionary Fellowship, said that the potential radio audience of the world today numbers over one billion listeners— or more than one-third of the world's population. "For the first time in her history the Christian Church has the means at hand to communicate the gospel world-wide. By these means militant missions an enjoy increased spiritual 'firepower' for its forces, much as modern weapons increase military firepower for smaller cadres of men."

• A widely expanded production of evangelical Christian literature in a variety of subjects was urged by Dr. Harold Lindsell, dean of Fuller Theological Seminary. In speaking to the seminary division of the Education Commission, he said, "We ought to have a thorough-going evangelical Christian encyclopedia covering all Christian subjects—a production of perhaps twenty million words." He called for the production of comprehensive evangelical literature in such areas as biblical theology, histories of evangelical missions, church history, and missionary biographies.

NEW OFFICERS

• Larry Ward, a vice-president of World Vision, in an address to missions executives on promotional methods, said that "missionary organizations soliciting financial support owe it to themselves, their constituencies and, above all, to their Lord to be absolutely transparent when it comes to their financial practices. We have no right to ask financial help unless we are prepared to give full accounting."

In the midst of the seminars, luncheons, and public rallies, the convention delegates found time to sit down and transact business for the organization. In the election of officers, Rev. Thomas F. Zimmerman of Springfield, Mo., general superintendent of the Assemblies of God, was named to the presidency. He succeeds Dr. Herbert S. Mekeel, a Presbyterian pastor.

Other officers were Dr. Robert A. Cook, Wheaton, Ill., first vice-president; Dr. Jared Gerig, Fort Wayne, Ind., second vice-president; Dr. Dick Van Halsema, Grand Rapids, Mich., secretary; Carl Gundersen, Wheaton, Ill., treasurer; Seth Rohrer, Elkhart, Ind., finance chairman, and Dr. C. C. Burnett, Santa Cruz, Calif., program chairman.

Named to the executive committee, in addition to the officers, were Dr. C. N. Hostetter, Jr., Dr. Herbert S. Mekeel, Dr. Howard Tucker, Dr. Charles Seidenspinner, Dr. Paul Petticord, and Dr. Rufus Jones.

This means that the following denominations are represented on the executive committee: Assemblies of God, Evangelical Free Church, Missionary Church Association, Christian Reformed Church, United Missionary Church, Brethren in Christ, United Presbyterian, Independent Fellowship of Evangelical Churches, Evangelical United Brethren, and Conservative Baptists.

Grand Rapids, Mich., was selected as the convention city for 1961 with sessions being held in the Civic Auditorium. Convention headquarters will be at the Pantlind Hotel. Dates for the 1961 meeting are April 10-14.

In the final business session the delegates adopted resolutions which:

RESOLUTIONS ADOPTED

• Commended the State Department for its opposition to the recognition of Red China and confirmed NAE's continuing opposition to seating the Communist nation in the United Nations.

• Expressed doubt that a Roman Catholic president could or would resist fully the pressures of the ecclesiastical hierarchy because of the political-religious nature of the Roman Catholic Church.

• Called for "an atmosphere of friendliness to and acceptance of the concept of the existence of God" in the public schools and approved Bible reading and the praying of the Lord's prayer in the schools.

• Reiterated the official NAE position on the nature and work of Christ contained in the statement of faith.

• Viewed "with deep concern" the dangers to faith and freedom implicit in the United Nations and related world groups.

• Called the Christian citizens of America to aggressive action against Red Communism.

wn with Dr. Grady Wilson (second from left), r a luncheon at which he spoke, are . Mahlon Macy, Dr. George Ford, Dr. Paul Petticord.

The answer to America's need for revival is found in God's Word, Dr. Armin Gesswein (center) tells British evangelist Leonard Ravenhill and Dr. Stephen Paine.

Legal aspects of pornography are discussed by (left to right) Marion E. Harrison, Rev. Arthur Zahniser, Duane Current and Attorney General Erbe.

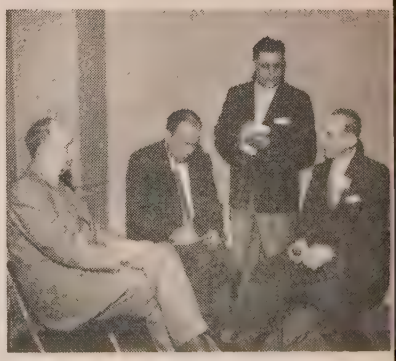
Signing of NAE Statement of Faith was impressive public ceremony. President Zimmerman signs as Dr. Ford looks on.

Chicago's Mayor Richard J. Daley welcomes the delegates.

Large group of seminary students came from Huntington College for one day.

Dr. Bob Pierce, president of World Vision, speaks at a luncheon.

Dr. Fred Schwarz cites evils of Communism during seminar at which Dr. Howard Tucker presided.



Newspaper reporters interview Dr. John Mayne (right) of POAU. Left is Mr. James Windham of POAU Chicago office.

a survey report:

Evangelical Colleges and Federal Funds

NEARLY TWO-THIRDS of the evangelical institutions of higher learning accept funds in some form from the federal government, according to a survey just completed by *United Evangelical Action.*

Surveyed were nearly 100 Christian institutions—junior colleges, Bible colleges, Bible institutes, liberal arts colleges, and seminaries. The results showed that 63 per cent of the institutions are presently accepting or have made application for federal loans.

The most popular type of government aid is that which is available as loans to students under the National Defense Education Act, the survey revealed. Ninety per cent of the schools which accepted funds said it was for this purpose. These loans, which are to be made to "needy" students with special consideration being given to potential school teachers and to students with particular talents and abilities, are to be repaid by the student over a ten-year period.

Forty-two per cent of those who receive government aid said it was for construction purposes. With but one exception, all of the funds thus received were for the construction of dormitories. Seattle Pacific College said it has received loans for the construction of a student center and a health building.

Dormitory loans are not considered to be aid to the school by some since such construction is a matter of living quarters for the students and does not relate to the instructional program or purpose of the institution. Too, such loans are self-amortizing through the rent which students pay.

Several of the schools had comments regarding the federal loans which are made available to students.

Dean John H. Fadenrecht of Wheaton College, which participates in the student loan program, wrote: "Complete separation of church and state and consistency in this persuasion indicates that the government should not have any direct financial relationship with the college. However, student loans are made to individuals and not to the college as an organization. Such loans are made to students as citizens of the United States. To these we have no objection."

Most of those who commented expressed a similar view. Dr. Paul S. Allen, president of Simpson Bible College in San Francisco, commented: "We studied the plan for loans to students before going into the plan and we felt that there was apparently no attempt on the part of the government to interfere with any of the policies of our institution. Had we detected any such interference we would not have entered the plan."

One school noted that while they were "not too happy to accept funds from the federal government . . . necessity on the part of our students compelled our acceptance."

A president pointed out that the student loan repayment system will get tedious in time. The repayment period can run from 15 to a maximum of 21 years from the time the loan is made. The school must handle all of the collections and an educational agency has estimated that a reasonably small college may expect to have as many as 2,500-3,000 open accounts over a 15 year period.

An interesting facet of the survey is that only four of the 49 schools which returned the questionnaire have a policy against accepting any money—loans included—from the government. Several of the schools said they did not qualify to receive federal funds, others said they did not need the money, and still others had not investigated the possibilities.

When asked if they would accept a federal loan for the construction of buildings to be used for instructional purposes, i.e., classroom buildings, 21 of the schools answered in the affirmative. Twelve said they would not and 17 said that a policy had not been determined.

A few who commented on this particular question said "Yes, but . . ." The conditions in every instance had to do with no government restrictions.

One of the big issues which has raged around the student loan program, especially in secular colleges, is the "loyalty oath" which all participating students must sign. In the oath the student swears that he "will support and defend the Constitution and laws of the United States of America against all its enemies, foreign and domestic" and that he does not believe in and is not a member of nor supports "any organization that believes in, or teaches, the overthrow of the United States Government by force or violence, or by any illegal or unconstitutional methods."

"How do evangelical colleges feel about this oath?" *Action* asked in its survey. An overwhelming majority—78 per cent—were favorable. Less than ten per cent opposed it with about the same percentage being uncommitted. The remainder said they were unfamiliar with the oath.

On this question there was plenty of comment. In an official statement, the faculty and administration of Roberts Wesleyan College, North Chili, N. Y., endorsed the oath with the comment that they "do not share the apprehensions of those who fear that requiring such a statement will prevent or discourage 'young and restless minds from moving into the far frontiers of knowledge,' or that it will prevent 'removal of impediments which might foreclose inquiry.' "

One dean remarked, "We are afraid of anyone who would refuse to sign a loyalty oath."

Dr. C. C. Burnett, president of Bethany Bible College, Santa Cruz, Calif., said, "I cannot bring myself to be sympathetic with those who would guise questionable attitudes in this area under the cloak of academic freedom."

"Why should any loyal American hesitate?" is the way Dr. Martin O. Massinger, president of Dallas Bible Institute, expressed himself.

Dr. Stephen Paine, president of Houghton College, said: "The government would be foolish, in present day circumstances, not to try to restrict its education for defense to those who are 'on our side.' "

Not all agreed. One president, without giving a reason, said he hoped the loyalty oath requirement would be withdrawn. Another said, "It is unnecessary and stupid. Why grant millions of dollars to governments and people all over the world without loyalty oaths and then expect our own youth to be less loyal?"

In a final question, *Action* asked these educators how they felt about church-related or Christian colleges accepting funds for any purpose from the federal government.

There was unanimous agreement that whatever is done would have to be done without any strings attached. Not a single school agreed to any government control. Most agreed that distinction should be made between

(Continued on page 28)

A PROTESTANT COUNCIL ON ROMAN CATHOLICISM TALKS ...and talks ...and talks

High level discussion forum sponsored by Christ's Mission called 'experiment in conversation.' By ROBERT J. ST. CLAIR

WHILE SENATOR John Kennedy was in Washington insisting "that the Catholic Church is not a monolith" and "is committed in this country to the principles of individual liberty," and while Dean Pope and Father Weigel of Woodstock were decrying the religious controversy as a threat to the ecumenical movement, Christ's Mission of New York was conducting a $40,000 experiment in conversation on Romanism.

The time: April 19-21—a little over a month ago.

The place: The Inn, a mammoth hotel on a six thousand acre reservation, at Buck Hill Falls, Pennsylvania.

Here, with the press barred and in an atmosphere of nervous secrecy (the sudden appearance of a *Time* photographer sent the flighty panel into hasty retreat), about sixty invited guests listened to a high level discussion on Roman Catholicism by a distinguished panel.

Participating were Dr. Donald G. Barnhouse of *Eternity,* Louis Benes of *The Church Herald,* Professor Terrelle B. Crum of Barrington College, Professor James L. Garrett, Jr. of the Southern Baptist Theological Seminary, Dr. Carl F. H. Henry of *Christianity Today,* Professor John H. Kromminga of Calvin Theological Seminary, Dr. Harold Ockenga of Park Street Church in Boston, Professor Bernard L. Ramm of California Baptist Theological Seminary, Professor Henry Sloan of Temple University, Dr. Clyde Taylor of NAE's office of public affairs in Washington, D. C., Dr. C. Gregg Singer of Catawba College, Dr. Carl Meyer of Concordia Seminary, and Dr. John A. Mackay of everything and everywhere.

The Rev. Stuart Garver, newly-elected executive director of Christ's Mission and chairman of the panel, set the tenor of the council by pointing to the unfortunate world determination to find authority and solidarity in non-religious philosophies. This was followed by an insistence of the panel that Protestantism must loyally preach sound doctrine, maintain the strict authority of the Word of God, and guard the freedom we possess to preach the truth about Christ and about alien philosophies.

Throughout, the discussions were conducted on an intellectually dignified plane which imparted new prestige to Christ's Mission and proved encouraging to Protestantism in general. But outside of Dr. Barnhouse's equating of Romanism with the harlot of Revelation, the speeches were too academic for the fire-brands in the audience who may have preferred a rousing march on the nearest Roman Catholic Church.

At times the council was extremely self-conscious. Some of the panel and many of the auditors were cautious that Dr. Mackay was too tainted by neo-orthodoxy and ecumenism to do anyone much good. It was soon obvious, however, that his almost incredible experience in church and world affairs his towering spiritual stature and his radiant personal charm shed a warm and exciting glow over the entire council.

His analysis was new. He stated that he had seen a picture in a cathedral of Jesus and His cross bowing low before the Roman Church. Thus Christ is supposed to have bowed out of history and now Mary is the "delegated emissary of Deity in our humanity." When the doctrine of her assumption was propounded, forty bishops (including twenty-nine French) were opposed, but now Mary is considered the executive director of history.

This means, Dr. Mackay argued, that since Mary (as worshipped) is the creation of Rome, Rome has actually delegated full and utter authority to itself. Both Mary and Jesus are projected tools in the hands of a monolithic power structure which is now an end in itself catering to the hierarchy, and Mary is the means to that end.

Other panelists agreed that the authority of Romanism is actually not tradition or the Bible, but the Roman Church itself which interprets tradition. Though the Dominicans and other groups are very resistant to wild innovations, and although Rome may seem to take a devious temporary line to appease some national or sectarian group it has an open-ended human norm which suits the hierarchy. It snaps back to original positions when the time is right.

The consensus of the panel was that Protestantism has more of a monolithic doctrine centering around the living Lord Jesus Christ even though it has a divided structure, while Rome has a monolithic structure with more of a divided mind than we suppose. As Professor Kromminga put it: "This supernatural being of the church expresses itself chiefly in her most primary creations, in dogma, morals and worship."

It was emphasized that faith is vital

to Rome, but rather than a response to the seeking Christ, it is really an assent or credulity espousing a rigid system of doctrine. And Dr. Barnhouse observed that the proud local priest basks in and reflects the infallibility of the pope.

While the panelists insisted that we must be true to the living and written Word at all cost, throughout the council Dr. Mackay seemed called to be the apostle of dynamic commitment to a living Lord as over against a mere static espousal of orthodoxy. He reiterated the imperative of deriving spiritual impetus through the dynamic centrality of Christ and His concern for the common life. A piety deeply related to God and based on personal decision and commitment, he said, is the inspiration to relate ourselves vocationally to the problems of contemporary man.

His affirmation was that as fully committed servants of Christ we must take hold with Him of the cultural, social, economic and political responsibilities which are ours so that living men may find deeply relevant responses to the vital questions weighing heavily upon them. Only so can we meet the modern world and also face our opportunities before the 68 million uncommitted secularists in America.

Some members of the panel seemed to feel called to corect any neo-orthodox errors, insisting that faith comprehends cognition so that a man knows God objectively, not merely as He is in this or that crisis. But it was this very point that Dr. Mackay was attempting to make significant. His thesis was that our orthodoxy shall make no offense against Romanism if it becomes a pietistic isolationism, that is, an orthodoxy in a vacuum which disguises or even nullifies the dynamic lordship of Christ through deeply committed men to the decisive crises of the contemporary era. At least one observer took this to mean that men living, working, thinking, planning in the living truth will provide a determinative effectiveness against the encroachments of the Romanist power structure.

While some panelists felt Rome was examining her historic positions with retrospect, reviving a liturgical movement to close the gap between laity and clergy, and sometimes discovering a communion of fellowship, there was not much hope that there would be a revolt against clericalism in the immediate future, although many American Catholics are in the mood. Dr. Taylor surveyed the Washington scene and stated that the hierarchy was not actively behind Kennedy for president since they have their way in government through an army of lesser officials.

While there were some evangelistic efforts into Romanism reported (Alex Dunlap of the Haverton, Pa., Conversion Center communicated with 30,000 priests in the last five months and Christ's Mission was in close personal contact with thirty-five priests last year and brought its message to many thousands of Americans), Dr. Ramm called for a "theological warfare" and Dr. Garrett pointed to three spheres for meeting Rome: the civic, where we meet them as citizens; the evangelistic, where we meet them on a one-to-one basis, and the theological.

The council was enthusiastic over a paper Dr. Henry presented just before the conference closed. It stated that Rome still incorporates the Bible and the Creeds and further declared:

- We regard Roman Catholics with compassion, and we deplore Protestant exaggeration and bigotry.
- We yearn for Rome to surrender man-made accretions which grieve Christ.
- We deplore exploitation of funds for partisan Romanist purposes.
- We encourage their searching in the Scriptures and deplore their persecution of minorities.
- We must speak to Rome and they must understand our objections. Their own flux must calm and they must make clear their own positions.
- This dialogue with Rome is not an intellectual exercise; instead we must proclaim relevant passages such as Hebrews, First and Second Peter, and Galatians.
- We must proclaim our understanding of sainthood and we must press the theological issues.
- The dialogue must be encouraged in our schools and we must bring forth a more incisive body of apologetic literature.
- There must be a renewed study of languages and philosophy, a new production of bibliographies, and the Roman Catholic Church must assist us in our anxieties over a Romanist president.
- Millions of uncommitted souls have a stake in this dialogue.

Churches, ministerial associations, and national and local meetings of the NAE all will take Dr. Henry's document to heart as they converse among themselves and seek a dialogue with Rome. These are the weapons of Protestantism and we will abide by the truth and methods to which we are most deeply dedicated and upon which a continuing reformation must be irrevocably based. Thus the most virile segment of Romanism will meet the most virile arm of Protestantism—and the end must surely rest with the sovereign God.

In its contribution to the Irenic movement, the Protestant Council on Roman Catholicism revealed more as a council on Protestantism. A Roman Catholic present would have been dumbfounded at the spiritual unity and agreement in Christ despite complete latitude in private judgment encouraged in the different denominations represented.

One can gauge the spirit and conclusions of the council by reading the first chapter of *A Protestant Speaks His Mind* by Ilion T. Jones, who states: ". . . the time has come to be realistic, to strive for a unity that is possible rather than consume energies on a union that is impossible. If union of Protestants is unrealistic, then union of Protestants and Roman Catholics is doubly so."

Dr. Jones and the council in Pennsylvania agree that the Roman Catholic Church is not changing and will accept Protestants into the fold only without sacrificing one iota of Rome's compound of infallible doctrine. Divergence of doctrine on a lower plane of revelation serves only to point to Rome's prerogative to choose what viewpoint shall be final and authoritative at any one time and point of discussion.

The council proved itself representative of the only segment of Protestantism worthy to heed the call of Dr. Jones: "As Protestantism was forced at the time of the Reformation to engage in a prolonged debate to win a proper place in Christendom for the evangelical doctrines of Christianity, so it must now engage in another great debate to ensure the survival of those doctrines. . . . An open and unabashed announcement by Protestants, through the National Council of Churches and other interdenominational organizations, and through the facilities of the several denominations, of their intention to engage in such a debate through all means of communication and throughout the whole country, would perform a wholesome national service."

We would say that in this regard the National Association of Evangelicals is uniquely equipped—far more than the NCC—for this task. If so

much of the early church degenerated into the forms and practices of Romanism, why would history not repeat itself after the Reformation? This has already occurred so that large segments of Protestantism so-called have abandoned the power of the Holy Spirit through historic New Testament belief in favor of a subjective morality enforced by the totalitarian power of a quasi-Vatican Protestant super-church.

This segment sees no need for hostility based on disparate doctrinal loyalties, since authority for doctrine has been undercut by destructive higher criticism. The autocratic efficiency of the Roman Church is the envy of some of the ecumenical brass and doctrinal differences are nothing more than annoying fleas. To engage in public debate with Rome incurs their wrath over the deleterious effects on the hoped for involvement of a huge-earth-changing Protestant-Roman Catholic ecumenical machine.

To minimize doctrine in favor of an ecumenical movement based on sentiment and good intention is to demonstrate a total refusal to face the avowed Romanist goal of state and social domination based on an inexorable pretention to be the sole guardian of all divine truth. Let us be frank about it. The modernist arm of the ecumenical movement has less than nothing to say to the Roman Catholic Church.

Dr. Mackay indicated this in private conversation with the writer when he gave permission to be quoted as saying that Protestantism's position is weakened by "extreme fundamentalists, ethicists, and ecumenicists." By the latter term he indicated he meant a "top heavy" ecumenism which excludes a broad base including Pentecostals and everyone else who holds doctrine precious and especially the facts of Christ's deity, the inspiration of the Scriptures, justification by faith alone, and the sovereignty of God.

Thus only thoughtful evangelicals—who know precisely what they believe in matters of doctrine and morals and have sound historic and Scriptural bases for believing what they do—can engage in effective dialogue with Rome.

In the Protestant Council, however, a dark shadow crossed the discussions which Dr. Mackay attempted to dispel. This was the shadow of pietistic isolationism. There was a patent glossing over the need for concrete expressions of spiritual unity to meet the threat of Romanism. Each panelist with only several exceptions expressed the need for "revival" and a renewed dedication to orthodoxy.

Dr. Mackay pointed to the need of Christian men to express in vocation Christ's lordship over the state. He said that the state is under God, fulfills its destiny when it is the servant of God, is sensitive to the total welfare of the people, preserves freedom of belief, and sees to it that no forces are operative which make it difficult for its citizens to be truly human. A weakness in Protestantism is its detachment from public affairs, Dr. Mackay asserted, as he cited the common feeling that a person can be a Christian in the fullest sense only in detachment from political and cultural responsibility.

This, he said, denies Christ's lordship over society and God's interest in the political and social order. Piety, he added, is not exhausted by cultivation of the inner life. The truly committed man finds his way into all branches of responsibility.

This was not completely accepted, but one Calvinist on the panel went so far as to equate the "world" (cosmos) of John 17 with "politics" and stated that the Christian has nothing to do with this sphere! This despite Calvin's statement that "Where no doubt ought now to be entertained by any person that civil magistracy is a calling not only holy and legitimate, but far the most sacred and honorable in human life."

The point raised by Dr. Mackay is of supreme relevance in light of the disclosure that the hierarchy has so many bureaucrats in control in government that it doesn't particularly need a Roman Catholic as president. Will evangelicalism continue to advertise its orthodoxy in a spirit of localism and insular indifference to co-operative endeavor while Romanism continues its relentless squeeze on the levels of government and culture?

Concluding his famous series on "Can Catholicism Win America?" Harold E. Fey, writing in *The Christian Century* some fifteen years ago states: "It [the Roman hierarchy] is mobilizing powerful forces to move this nation toward a cultural unity in which the Roman Catholic Church will be dominant. No comparable unity of effort is visible in Protestantism to recover and maintain the responsibility which it once carried for the character of American society. Until such unity appears, the answer to the question, "Can Catholicism win America? is—Yes."

Aside from Dr. Fey's vision of unity, it is true that too many evangelicals presume that their vociferous preachments of the orthodox faith will either guarantee a certain immediate defeat of Romanism by God or that it is all we can do in this moment before the Great Tribulation and the return of our Lord. As sincere as these sentiments may be, it is unarguable that much of proud orthodoxy cloaks a blatant *laissez-faire* preoccupation with one's own church and table of statistics. The theory of pietistic isolationism and ecclesiastical provincialism is that if I stand four square on the blood of Christ and build up my church, then the plague of Romanism and all other systems of anti-Christ are ultimately a matter of the time-tables of the sovereign Lord.

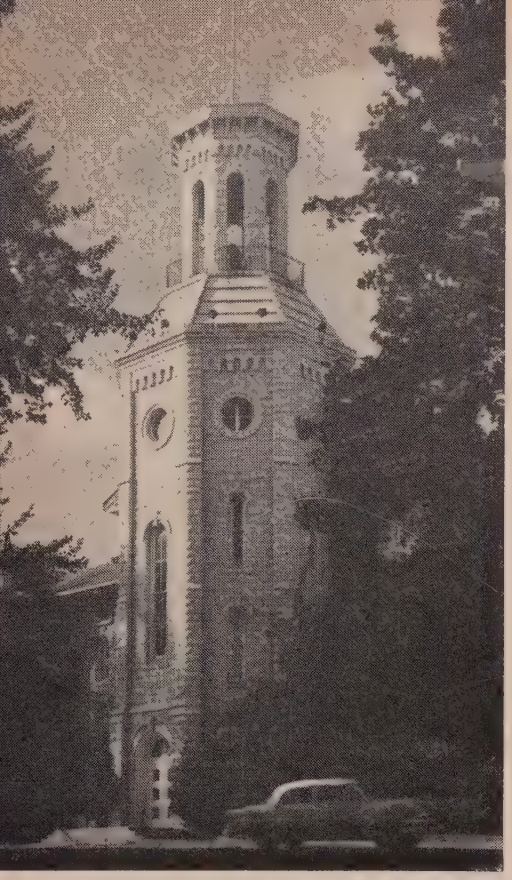
Evangelicals thereby come under the same criticism they hurl at Rome. The enemy desires that his enemy should change while he stands pat. God had something to do with Romanism in 1517 and He did it through men who labored, studied, sacrificed, prayed, suffered and died. What insular practices and pet prejudices must evangelicals sacrifice today before the sovereign God who respects human freedom acts in behalf of truth and freedom?

Is it possible for evangelicals to work in closeness and co-operation befitting 'the unity of the Spirit in the bond of peace?" Can evangelicals converse, pool financial resources, conduct debate on social issues, and work heart to heart together in Christ Jesus without compromising doctrinal convictions and jeopardizing freedom of conscience?

Can evangelicals through the NAE and other interdenominational agencies, through outstanding magazines and conferences, reaffirm the historic beliefs they hold in common and as a spiritual body confront Rome in city, state and the nation's capital without leaving it all to agencies such as POAU? Are there enough informed and intelligent servants of Jesus Christ who can witness in unity with each other without absenting themselves on the grounds that they are "too busy preaching the gospel"? Can they be as responsible to the peal of the bells of fellowship in the Holy Spirit as they are to the ringing of a general alarm?

Whether the answers will be determined by the success of Rome in the nation or by the compulsion of God in His church cannot be yet told. History says little that is new. The true test of orthodoxy is the appropriation of the spiritual resources which it claims to hold. If the orthodoxy proves to be essentially verbal, then time will inevitably prove that the provincial love of individual rights is no match for the collective resources of tyranny.

End



Wheaton College's First Hundred Years

Wheaton College, Wheaton, Illinois, this month concludes the planned events of its centennial year. Since last September, a program of activities has recognized the college's founding one hundred years ago and its growth into a major stronghold of Christian higher education.

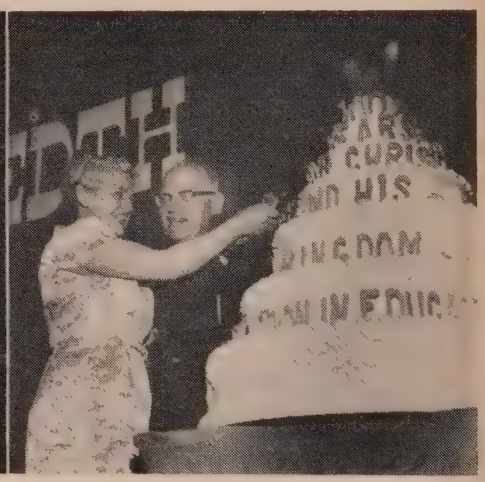
Desiring to realize valid objectives in a year-long anniversary program, the college's centennial steering committee adopted the centennial theme "Dedication in Education." Through the years, the college has held to its founding principles which orient knowledge to unchanging Christian truth. During the centennial, it has reaffirmed its biblical framework for education.

Significantly, the year began with a Wheaton Crusade under the ministry of Billy Graham, providing a spiritual keynote for the observance. Academic highlight was Founders Day with its academic convocation on January 9, 1960, exact date one hundred years after the founding. Dr. Harold Ockenga, Boston, was convocation speaker. Contributing inspiration to the year's conclusion, a dedication festival "The Abundant Century" portrayed the college's educational ideal through narration, music, and visual interpretation. Eight academic symposia, various student activities, and other appropriate events and materials rounded out the year's effort.

President V. Raymond Edman sees the centennial not as a mountain peak experience, but as a plateau from which to view the past and look ahead to greater service as God leads in the continued growth and outreach of the college.

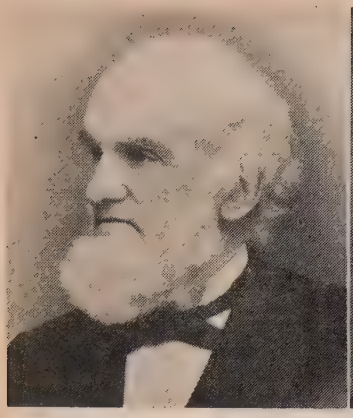
BLANCHARD HALL, whose tower is a historic landmark on Wheaton's campus, is a memorial to founder and son. It is the administration building and this year included the centennial center with its historic displays.

AN ILLUMINATED DISPLAY was mounted on the facade of the new Centennial Gymnasium, one of the two major building projects of the centennial.

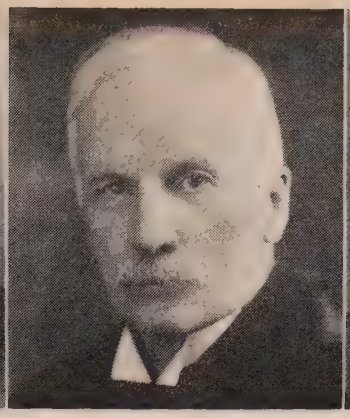


DR. AND MRS. EDMAN led festivities by cutting the seven-tier birthday cake at the Founders Day banquet for some 800 trustees, faculty and staff members, alumni and other friends on January 9.

ALUMNUS BILLY GRAHAM returned to the campus to conduct the Wheaton Crusade September 27 to October 4. By week's end, audiences totaled some 100,000 with nearly 3,000 recorded decisions for Christ. About 400 students rededicated themselves to the Lord. The closing weekend included a laymen's conference attended by some 500 men invited from various parts of the country.



Jonathan Blanchard



Charles A. Blanchard

J. Oliver Buswell, Jr.

V. Raymond Edman

Only Four Presidents During Wheaton's Century

During its century of service, Wheaton College has had only four presidents, a noteworthy continuity of administrative leadership.

Under Jonathan Blanchard, the founder and a godly crusader of strong convictions, came the challenging task of planting the seed. His son, Charles A. Blanchard, cultivated the soil into which strong roots went deep. J. Oliver Buswell, Jr., the third president, nurtured the growing tree and saw it blossom into promising leadership. Now under President V. Raymond Edman's administration has come a maturing and growth which continues to bear fruit "For Christ and His Kingdom."

CENTENNIAL AWARDS were presented to people who have made outstanding contributions in promoting the objectives of the college. The Honorable Mark Hatfield, governor of the State of Oregon, was honored following his address at the Social Science Symposium. His award is presented by Dr. Enock Dyrness, chairman of the awards committee (left photo). Dr. S. A. Witmer, executive director of the Accrediting Association of Bible Colleges, was cited at the Founders Day luncheon. President Edman presents the award while Dr. Dyrness looks on (right photo).

1960 ILLINOIS LICENSE PLATES, in orange and blue, honor Wheaton and another Illinois college, both having centennials. Dr. Edman was presented with plates 1860 000 at the Founders Day Banquet by David Roberts, college director of public relations, on behalf of Illinois Secretary of State, Charles Carpentier.

NEW CHAPEL-AUDITORIUM is one of the major development projects of the Wheaton College centennial. Just completed at a cost of about $1,500,000, the building was first used publicly May 27 and 28 for the college's centennial dedication festival "The Abundant Century."

Christian College

(Continued from page 8)

what they are if they could have helped it. Indeed, one cannot call it a discovery at all since they don't know even yet what they inadvertently did right—but they might have done much better had they known.

Certainly much of the confusion in academic circles could be avoided by seeking to understand what colleges can do, and what they cannot, indeed, must not try to do. First of all, schools must not waste their time attempting to teach what can and will be learned as well or better out in life. In the Christian college we develop a lot of pious "trade school" courses just as the state universities sprout majors in hotel administration, packaging, and house trailer construction.

As an example of the former, a minister, who was short on academic credit but long on experience, went back to school to finish up so he could be ordained. He dropped out in six or eight weeks because, to quote him, "They didn't teach me anything I didn't know already." The program was "practical"—how to marry and bury, which he had been doing for years. But, you say, most of the younger men haven't had his broad background of experience. Certainly part of them have and the rest could get it the same way.

Pious piddling is, if anything, more reprehensible than the secular variety, and is much harder to combat. On the idealistic side are the courses dedicated to the dispensing of good advice, the "how to win friends and influence people" sort of things. You find these on every hand—from courses on how to manage a classroom successfully to programs in "international understanding." The latter, with compelling titles which would make them seem a "must" for our very survival, are no courses at all—although seeking to promote understanding, national and international, is a proper aim for a good social studies sequence. Such subjects, if they have any content at all, are simply courses in history, political science, anthropology, geography, sociology, economics, or whatever, and the principles involved may be used for peace or war, survival or destruction, according to the way the knowledge is applied.

Many, on the other hand, have in effect written off the college as an educational institution altogether. You hear them remarking almost every day that, of course, it isn't the subjects you take, but the associations and experiences that make your years in college worthwhile.

Doubtless they speak the truth for themselves. Probably all they got in their heads of a permanent nature is a collection of stories about their college pranks—like the one about the old cow the students led up to our third floor chapel one dark night—to tell their grandchildren. If that's all one gets for the expenditure of four years of his life and twice that many thousand dollars of some threadbare parents' hard-earned money, then a student's yarns are so expensive that this whole college business is a "Grimm" fairy tale indeed.

Of course schools are social institutions, but all of life involves living with people from infancy to old age. But, you ask, if a social motive is inadequate, why not add a religious one? Evidently what such people want is a pious summer camp where their young people can get acquainted—a worthy motive, but not a compelling aim for founding colleges or supporting them.

The true philosophical basis of Christian education is to be found in the first chapter of Genesis. The man whom God had created was entrusted with the stewardship of this earth and told to "subdue it and have dominion over it"—clearly a call to intellectual achievement.

From the beginning human knowledge has been derived through divine revelation or the use of logic, observation and experimentation. Obviously the several approaches to truth overlap, although each is preeminently well suited to dealing with a specific type of data. Man has never found the answer to his moral and spiritual dilemma through unaided reason although the philosophers and sages have often tried to. Nor will we succeed in doing so today by use of the scientific method. On the other hand, theologians delayed the advance of astronomy by trying to read a solar system into the Bible which wasn't there.

This brings us to our definition of education, which should help to clarify what the task of a college really is: the content of education is the fundamentals of God's truth known at the present hour, either through divine revelation or by discovery.

This definition might seem to preclude the possibility of anyone's ever getting an education, but quite the contrary is true. The Creator made this world of ours so that it was both simple enough that a "wayfaring man, though a fool, need not err," yet involved enough to challenge the most brilliant. Major William E. Mayer's study of our war prisoners who caved in under the brain washing of the Communists indicates that the average individual who had a firm spiritual mooring and happened to be convinced of what little he did know held up better under stress than the bright young man who was full of ideas which were nebulous and poorly founded.

Nor is this a plea for mediocrity or an attempt to discourage legitimate specialization, but simply a warning that a lot of ill-digested data is not an education. As Barzun says: "Nothing is worth teaching but a principle."

Yet we have lost sight of this fact so completely that much of our work is diffuse and pointless, which is one reason why the student and people in general have lost confidence in the educative process, like Goethe's *Faust*:

There now, I've toiled my way quite through
Law, medicine, and philosophy;
And, to my sorrow, also thee,
Theology, with much ado;
And here I stand, poor human fool,
As wise as when I went to school.
Here like a kennel'd cur I lie!
Therefore, the magic art I'll try,
From spirit's might and mouth to draw,
Mayhap, some key to Nature's law.

Faust then made a compact with the devil; the modern student turns to Communism.

Education should be "a simple, frugal affair." Indeed, with the multiplicity of courses, it is well nigh impossible for even the earnest, diligent student to rediscover the fragments of learning lost in the maze and piece them together into a coherent whole.

A true educational reform would involve more than cutting out every other course or disbanding the weaker departments. Actually, we are now disregarding vital areas of human knowledge although many of the present courses are empty and repetitious. Space does not permit an elaboration of a proper curriculum, but all of God's truth is sacred, from the Decalogue through the laws of motion used in launching our artificial satellites.

And just as the discoveries of Pasteur, Lister and Koch in the realm of sanitation and the suppression of disease have wrought a miracle in freeing mankind from the pestilence that walketh in the darkness of ignorance, so the mastery of the fundamentals of God's truth will again bring order out of chaos in the sum total of our lives, societies and governments. For the world has not always been what it is today and most, if not all, of the tragic blunders we are making are the old ones, for those who "know not their history are condemned to repeat it" and "nothing is more frightful than ignorance in action." END

Christian Schools or Public Schools -WHICH?

The relative merits of elementary church schools against public schools will be discussed a long time—and sincere Christians will continue to take both positions. A Baptist pastor in Texas recently wrote his view to his state paper, The Baptist Standard. What he has to say is for his own denomination, but it has relevance for others. Rev. Ken Hutcheson is in his fifth year as pastor of Lakeview church in San Antonio. This church established the first Baptist elementary school fourteen years ago.

Mr. Hutcheson writes:

IN RECENT YEARS Baptists have taken a new interest in elementary church schools. There are more than eighty Baptist kindergartens and about thirty Baptist elementary schools in Texas. Such schools are also increasing in other states. Since Baptists have strongly supported public schools in the past, the question is raised as to why some are now turning to parochial schools.

It is a common heartache that the majority of our people are not being taught the Bible. Southern Baptist pastors are disturbed over the large number of church members who do not tithe, almost never read the Bible, seldom attend church, and do not know what they believe. Worldliness is the rule rather than the exception. As of now we do not have the means to properly teach our people. If a person attends Sunday school forty out of the fifty-two Sundays (the average does not), he receives only twenty hours of Bible instruction a year. The Training Union reaches even fewer people. The average Baptist home never has family prayer. Forty per cent of American mothers work outside the home. Baptist colleges are not the answer, for if religious instruction is to count, it has to come in the early years.

Also, consecrated Baptist parents are alarmed because the faith of their children is being undermined in the public schools. Evolution is taught as if it were a proven fact of science. Many times pressure is put on the students to dance. The trend of American courts for public schools is definitely away from the spiritual and toward secularism. This is not far from the communistic viewpoint.

Teachers may (and many do) teach against the Bible, but they are discouraged, and in some places, forbidden to defend it. Recently Pennsylvania joined the several other states by ruling out Bible reading in public schools.

A century ago when public schools were being advocated, the noted Princeton theologian, Dr. A. A. Hodge, made this startling prophecy:

"It is capable of exact demonstration that if every party in the state has the right of excluding from the public schools whatever he does not believe to be true, then he that believes most must give way to him that believes least, and he that believes least must give way to him that believes absolutely nothing, no matter how small a minority the atheists or the agnostics may be."

We are now witnessing the fulfillment of this prophecy! The oft-repeated admonition that we Baptists ought to take a bigger part in the public schools and make them better is a starry-eyed theory that is yet to be demonstrated. Some are sincerely trying, but to their dismay, they are finding the situation to be getting worse and not better. With our people growing up in such a strong secular atmosphere in school and receiving little Bible teaching in church, it is no wonder that so many succumb to the evil effects of the radio, TV, movies, and filthy magazines, resulting in high divorce and crime rates, and a lowering of morals in general.

Atheist-flavored education deadened the conscience of the German people and paved the way for Adolf Hitler. Dr. Roy McClain says that forty per cent of Hitler's Gestapo had Master and Ph.D. degrees! The world will not soon forget the atrocities of those men. We fear Russia because she has advanced far in scientific knowledge, but has no moral restraint. The worst thing the world is facing today is not ignorance, but education without Christ!

We Baptists have gone too far in our opposition to the Catholic effort to get public tax support. Now one out of every eight American children is in a Catholic school. While we Baptists debate the matter, the Catholics are making tremendous progress.

It is said that church schools will hurt public schools. But nobody would think of closing Baptist colleges for fear they are hurting state colleges. Baptist colleges and Baptist elementary schools stand or fall together. Dr. J. M. Price, the eminent authority in religious education (Southwestern seminary), emphatically says that the same reasons justifying Baptist colleges also justify Baptist elementary schools, only more so for they reach the child in his formative years.

Public schools are no more a bulwark of democracy and freedom than public works (PWA), public health, public housing, or any other form of socialism. American freedom was not produced by public schools, but is the result of church schools. Freedom and democracy were established long before public schools came on the scene (about 1850). The first compulsory school law providing education for all came in 1647 during New England's church era. For more than 200 years American education was church-sponsored and Bible-centered. Horace Mann led in establishing the first state school board in 1837. Church schools had such a strong influence that it took more than fifty years for the public schools to become secularized. This gradual secularization has caught most Baptists asleep.

Church-sponsored education was the rule in the Old and New Testaments and during the spread of Christianity. It was advocated by the Reformers. It existed the first 200 years of America's history. It is the primary method of our foreign missionaries today.

Baptist elementary schools are a part of the Great Commission. They will result in maximum use of the expensive education buildings of our churches which are unused most of the week. They will teach more people to tithe, providing more support for our missions and colleges. They will provide opportunities of service for the large number of our young people who dedicate their lives to Christian work, but who never find places to fulfill their commitments.

Baptist day schools will result in a higher, rather than a lower, per cent of our members being active for the Lord. I believe that in ten years Baptist elementary schools will be expected and demanded by most Baptists. I believe that as Southern Baptists this is our greatest challenge. END

WORLDview

Trouble flares in Spain . . . Diploma mill crackdown

• • On the day the Primate of the Catholic Church in Spain issued a circular calling for Spanish Catholics to pray for the "persecuted church" in Soviet countries and while U. S. Ambassador John Davis Lodge was presiding at a Holy Week procession at Guadalupe, Spanish police raided a literature "depot" in Barcelona and seized over 72,000 pieces of evangelical literature. A report of the Good Friday incident has just reached *Action* directly from Spain.

The confiscation came about as a result of several young Spanish Christians distributing tracts in front of a movie house where *The Ten Commandments* was being shown. The police discovered the source of the literature in the early hours of the morning and ordered the young men to deliver all of it to the police station. Included were 62,000 pieces edited by *Ediciones Evangelicas Europeas,* literature arm of the Worldwide European Fellowship, and the European Evangelistic Mission. Nine hundred copies of an English book printed in Spain which had just come from the press were also seized. These belonged to CLIE, a Spanish literature organization.

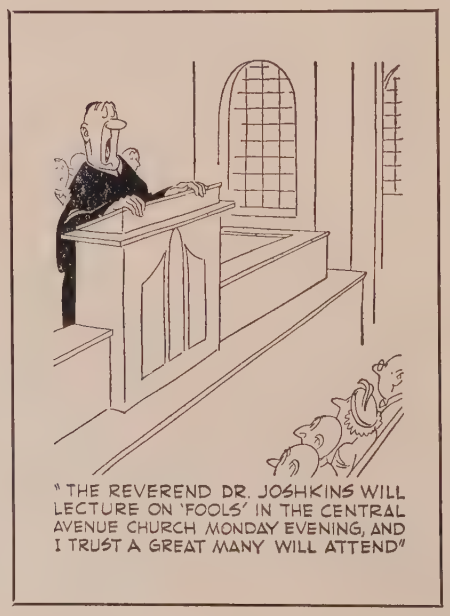
Jose Grau, administrator of EEE, was taken to the police station at five o'clock in the morning and detained for over 17 hours. At mid-morning, Rafael Serrano, a Christian printer, was brought to the station and kept for 24 hours. Both of the men were forced to transfer the literature from the police station to the main police headquarters downtown with the aid of a police truck. Mr. Serrano had to spend the night in jail without blankets and at six in the morning was forced to sweep the prison together with other prisoners.

In the raid police also took 215 engravings plus type which had been set for a new book that was about to be published by EEE. The value of the confiscated property totaled $1,945 with some three-fourths of it belonging to EEE. The Spanish Evangelical Defense Commission, formed last year, hopes to bring the matter before the Minister of Information and Tourism, who is in charge of Protestant publications, but at the time *Action* received the report, he was away from his office.

And so the Protestant situation in Spain, as reported in detail in *Action* last November, continues to be intolerable. It appears it will continue to be so as long as the American government tolerates it.

• • West Virginia, her days of basking in the political spotlight over, has returned to normal. Political pundits are still trying to analyze what happened. Just what kind of victory it was for Kennedy they can't seem to agree. One wrote that all the primary proved was that "Kennedy could beat Humphrey in West Virginia." Others talked about the "little black bag and checkbook" which Humphrey accused Kennedy of bringing to West Virginia —and Wisconsin, for that matter— with him. By his own figures, the convention votes which Kennedy won from the two states cost him $2,600 per.

The puzzler coming out of West Virginia was the large Protestant vote for the Roman Catholic senator. Kennedy and some observers declared that the "religious issue" is dead as a result of the primary. Some felt that many Protestants voted for Kennedy just to prove they weren't "bigots," a term applied almost exclusively these days to Protestants who raise sincere questions about the political action of the Roman Catholic Church.


"THE REVEREND DR. JOSHKINS WILL LECTURE ON 'FOOLS' IN THE CENTRAL AVENUE CHURCH MONDAY EVENING, AND I TRUST A GREAT MANY WILL ATTEND"

One thing was certain—West Virginia was not the nation and the May primary was not the November election. With these facts in mind, the West Virginia primary did indeed prove little.

• • A Cleveland, Ohio, evangelist has won a reversal of his conviction for violating the city sidewalk ordinance by preaching in front of the Terminal Tower (see *Action,* December, 1959). A visiting Court of Appeals held that the ordinance was unconstitutional since it granted to the police the absolute discretion of preventing any gathering or congregating of persons and to prevent their occupying the sidewalks.

The judges said the ordinance "could permit the arrest of two or more friends or relatives found conversing on the sidewalk before or after church or before entering or leaving a place of amusement."

• • A little over a year ago, Rev. Armando Llorente, S. J., a former teacher of Fidel Castro, was the first to interview him after the triumph of his revolution. He published the interview in *Diario de la Marina* of Havana, exulting at Castro's attitude toward the Catholic Church. A few days later, an official Catholic news item said that Castro would enforce religious education in public schools. Castro was then described in official Catholic releases as "an alumnus of Jesuit schools in Santiago de Cuba and Havana where he was known as a good Catholic, a good student and a good athlete."

But soon thereafter Castro reneged on his promise respecting religious education—if he ever made it. He also penalized the Jesuit-operated Villanueva University for failure of its student body to join his revolt at the time when students at the government university went out *en masse* for that purpose.

A few weeks ago when Castro was

welcoming official visitor Anastas Mikoyan of the Soviet Union, there was a riot and police shooting in Havana. The persons responsible were promptly released, but the pro-government newspaper charged that they were all students from Villanueva University who had been released from classes for the purpose of making trouble for Castro.

The Catholic press now reports from Cuba not that Castro was a "good Catholic and a good student" at the Jesuit schools, but that he was dismissed for threatening a teacher with a gun, that after transferring to the national university, he was involved in two other shooting scrapes, that he mistreated his wife, that he was "frustrated in his family life," and that when his eight-year-old son came to Havana after the revolution, Castro failed to recognize him. The Catholic reports add that Castro's birth was illegitimate and that he was "of peasant stock and awkward appearance."

The person who is considered the top leader of the "counterrevolutionary conspiracy" against the new Cuban regime is none other that Father Armando Llorente, S. J., the same priest who publicly exulted after Castro's victory.

This piece isn't intended to be an endorsement of Castro. We just think it is interesting to note how quickly a man's biography can change.

• • ANOTHER INTERESTING little view can be had by looking at the Dominican Republic. In August 1957, Congressman Gardner R. Withrow of the State of Wisconsin wrote to Archbishop Ricardo Pittini there asking, among other things, "Are the people oppressed by the government?"

The archbishop replied that "the Dominican Republic is one country where the citizen enjoys complete liberty." He added: "The propaganda being directed against the Dominican Republic abroad evidently is biased" and that "Dominican authorities have given to the Catholic Church resolute protection without, of course, diminishing the constitutional principles of religious liberty." This statement was published in the *Congressional Record* in an effort to defend Dictator Trujillo from criticism centered on the murder of one of his personal opponents in New York City.

This "resolute protection" seems to have taken several forms. It is reported that last year the Dominican government spent at least $2,000,000 supporting Roman Catholic Church activities, that since the beginning of the Trujillo regime all Catholic churches have been built at government expense, and that it has built many schools and hospitals for the Church. But according to Manuel de Moya, former ambassador to the United States, the bishops demanded even more "resolute protection." For one thing, they protested violently against the toleration by the republic of the activities of Protestants in the island. In 1958 the bishop of San Juan wrote to the American ambassador condemning the "arrogant and offensive propaganda of these so-called reputable Protestant groups."

Early in January of this year but revealed only recently, the bishops of the island joined in a pastoral letter which did not credit the regime with giving the citizen "complete liberty." To the contrary, they accused it of "suppression of rights of the individual derived from the natural law," and of "a grave offense against God."

A few days later Trujillo found it necessary to jail at least a thousand people whom he charged with participation in a plot against his life. Included were two Dominican priests, a Cuban Jesuit "scholastic," two Spanish priests and two seminary students.

The first name which appeared on the inflammatory pastoral letter was—you guessed it!—Ricardo Pittini, the same archbishop of Santo Domingo who had praised Trujillo so highly in his letter to Withrow.

• • THE SUPREME COURT of the United States has agreed to review a decision from Chicago involving prior censorship of a movie called *Don Juan*. The exhibitors refused to submit the film to the censor board in advance and went to court with the contention that the law requiring it was unconstitutional.

The Supreme Court has already ruled against prior censorship in fields other than movies. Anticipating an adverse decision, many states have already stopped enforcing prior censorship laws. But the ruling is not expected to limit the authority of the states to punish for obscenity after exhibition of the film.

• • OPPONENTS OF STATE subsidies to religious schools won a temporary victory in recent weeks when the Maine state legislature refused to authorize free public transportation of parochial

Just a Minute

■ A POET CAN TAKE a worthless sheet of paper, write a poem on it and make it worth thousands of dollars. That is genius.

By signing his name to a small piece of paper a millionaire can make it worth a fortune. That is capital.

An artist can take a fifty cent piece of canvas and paint a picture on it that will make it priceless. That is art.

A gifted author can take a batch of paper and a few days of diligent work and produce a book that will make him forever famous. That is success.

But God can take a worthless, sinful life, redeemed by Christ and filled with His spirit, and make it a blessing of untold value for all time. This is Life, real, vibrant, abundant life!

Years ago Asbury Lowery wrote a book entitled *Possibilities of Grace* in which he described God's wondrous grace and ability. He can make "something out of nothing" and thus demonstrate the possibilities of grace in taking a worthless life and making it grand and noble.

The saddest commentary upon man's activities is that while he has conquered land, sea and air—and stands on the brink of space—he has failed miserably to conquer himself! The greatest conquest of all is in the field of human personality. More outstanding than any other conquest, however glamorous, is success in this sphere.

Within your personality and its capabilities for development lie the greatest possibilities of which man knows. Invest in proper spiritual, moral and personality development and you will never be poor.

WILLIAM S. DEAL

school pupils. Local boards have been providing this service for years, but most of them stopped when the state supreme court held the practice illegal for lack of a specific law authorizing it. Efforts of the hierarchy to induce the legislature to provide such a law seem to have been thwarted at least for the present. Yet in spite of the legislature's refusal, a number of local boards seem to be intent on continuing the former practice.

Meanwhile, in New York state, the legislature adopted the Speno-Brennan bill, over Protestant opposition, which extends the distance for which pupils must be transported and making the transportation of parochial pupils, which was formerly permissible, mandatory. Opponents said that the bill would cost taxpayers three million dollars in the first year.

In Alaska, the issue was also decided in favor of the Catholic schools by the United States District Court. But Judge Vernon Forbes said that his decision was entered reluctantly and that he was personally convinced that the practice violates the federal constitution. He felt that he was bound by a previous Supreme Court decision. The case will be carried to the Supreme Court again and may lead to a reconsideration of the current theory that bus transportation is "aid to the child, not to the church."

Judge William Hill of Burlington, Vermont, also ruled that it is unconstitutional for school boards to pay tuition in Catholic schools for pupils who live in districts where no public school is in operation. He issued an injunction to stop the practice. Then he stayed his action until the next term of school in September, or pending an appeal. The school board expects to appeal the case to the United States Supreme Court so the practice of paying tuition will probably continue until that court decides the issue.

• • Five Iowa boys who have had stern experiences with the law have told how they would endeavor to keep children of their own out of trouble. The five, who are in a training school for delinquents, were asked by the school magazine, "If you were married, what would you do to keep your children out of trouble?"

All five emphasized religious training. "Children should have good religious training and background," one youth said. "I would see to it that they had a proper education. I would take time out to do the things they wanted to do and I would be interested in those things which were of interest to them."

Another lad said:

"I would teach them the Ten Commandments and have them learn to obey them. I also would teach them to respect all people of authority."

Replied another boy:

"I would teach them to always tell the truth—even though it may hurt at times. This would help them to become good citizens and would stay with them throughout their lives."

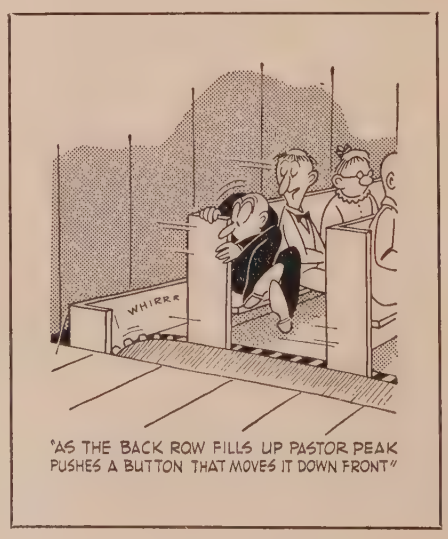
Maybe the experts who are trying to find the answers to our problem of juvenile delinquency ought to go out to Iowa and talk to these boys.

• • A crackdown is underway by the federal government on "diploma mills." Secretary Arthur S. Flemming of the Department of Health, Education and Welfare, announced that religious leaders will be brought into consultation about the problem. The reason for this is that many degree mills "frequently award so-called religious degrees," Flemming said.

The Education Commission of the National Association of Evangelicals has long been concerned with this problem and a year ago adopted a resolution which "unequivocally condemns the traffic in bogus degrees, particularly in the field of biblical and theological education and calls upon all evangelical believers and groups to have no part by patronage, benefit, or identification with fraudulent schools and their bogus degrees."

At the recent NAE Convention, on recommendation of the Education Commission, the Board of Administration adopted a resolution which called for NAE in all of its official publications to cease using titles which have been bestowed by a degree mill.

Secretary Flemming defined a degree mill as "an organization that awards degrees without requiring its students to meet educational standards for such degrees established and traditionally followed by reputable educational institutions."



"AS THE BACK ROW FILLS UP PASTOR PEAK PUSHES A BUTTON THAT MOVES IT DOWN FRONT"

(For an initial list of active degree mills released by the Department of Health, Education and Welfare, see page 30.)

• • Mao Tse-tung has found out that no matter how much you talk about a classless society and a Communist heaven, you just can't entirely kill the profit motive. In trying to drive the entire nation of China into communes, he has found that his 500 million peasants aren't sufficiently "enlightened" to overlook personal incentives and embrace the self-sacrificing commune.

So, during the past year, small plots have been handed back to peasants for individual cultivation, incentive wages tied to productivity have been restored, farm management and accounting have been decentralized to the smaller "production brigade" level, and village "free markets" have been reopened for peasants to trade in certain commodities for personal profit.

As the *Wall Street Journal* put it, his "massive commune drive in Red China's farm lands has snagged on same tough capitalistic roots."

• • Chicago's Roman Catholic churches have just lost one of their best sources of revenue. Cardinal Meyer, archbishop of Chicago, called upon Catholic pastors to discontinue bingo games as a fund-raising tool.

He made it clear, however, that the order didn't come because he felt that bingo was wrong. His statement said: "It is not for the reason that bingo can be considered immoral in itself or that a good thing has been misused that my recommendation is made."

It was just that the game is illegal in the state of Illinois—as it has been all these years. We are delighted that the churches throughout the Cardinal's diocese are being told to quit winking at the law. He told the pastors:

"We do not wish to be exempt from any law. Our Catholic faith is founded on recognition of God's law, and thus we have learned to respect all law and those whose duty it is to enforce it."

This is a good example, Cardinal Meyer. We hope the bishop over in Philadelphia where the local police have been having a little trouble over this problem, will get wind of it.

• • A Bible study project initiated in Buffalo, N. Y., by the American Bible Society as a pilot project for the U. S. has been declared successful. It was something brand new and we can readily see where evangelicals ought to

get in on this sort of thing for their communities.

The project, held for six nights in six Buffalo churches of different denominations, attracted nearly 8,000 persons. Six Bible expositors spoke each evening on six selected Bible texts which could shed some light on the contemporary political and social scene. The texts and themes were:

Exodus 19 and 20, "An Ethical Basis for Society;" Amos 1 and 2, "Condemnation of an Unjust Society;" Isaiah 42-52, "A Society Redeemed by Suffering;" John 18 and 19, "The Passion of the Son of God;" 1 Peter 4 and 5, "The Christian Community in the World," and 2 Corinthians 5, "The Message of Reconciliation."

After the minister had spoken, the listeners took it from there, breaking into discussion groups and applying the Scripture passage to today. After discussing the teachings of Amos, one group concluded: "Our nation no longer draws hard lines between right and wrong; we draw shades. We've fallen away from the idea of the enormity of sin."

Buffalo, a focal point of the New York Crime Commission's current investigation, was scrutinized regarding gambling. The police commissioner's recent proposal that off-track gambling be legalized drew this comment from a participant:

"It is a sympton of tottering national morality when it is suggested that gambling be controlled by legalizing it."

We don't know how many evangelical churches participated in this pilot Bible study project, but most of our communities need the evangelical interpretation of these relevant passages and subjects.

• • For the last eleven years, American business and advertising concerns have sponsored annually the "Religion in American Life" campaign to increase worship attendance at all churches and synagogues. Last year they had an eight million dollar advertising program on radio and television and in the press for which the theme was, "Find the Strength for Your Life . . . Worship Together This Week."

Now the Paulist Fathers, Roman Catholic missionary society, has established an "Institute for Religion in American Life," to "assist Catholics, Protestants and Jews to understand one another better." Director of the Institute is Father John D. Mitchell who says that "our plan embraces two basic programs. One is a program of studies by which, through research and surveys, we shall make available to the public information related to religious

LEADERS EVALUATE CONFERENCE

▪ While they held different opinions about some aspects of the recent White House Conference on Children and Youth, six evangelical leaders who attended are unanimous about one thing—evangelicals were not adequately represented.

Interviewed by *Action,* they all agreed with Dr. Milford Sholund of Gospel Light Press, who said, "Evangelical Christians do not utilize their opportunities to participate in significant conferences like this one. We have failed by default."

The Conference, which was the golden anniversary observance, was held in Washington and attracted over 7,000 special delegates and observers. It was, to say the least, a mammoth undertaking.

Recognizing the problem in dealing with this many people in 210 work groups, some of the evangelical participants still felt that the conference was "controlled"—either deliberately or accidentally because the professionals had the leadership spots. At any rate they felt it was not a free, open and unmanaged forum for a group of "just folks" from the grass roots.

Most agreed that free expression was encouraged in the smaller work groups of 25 to 30 people, but the squeeze began to get tighter in the larger plenary sessions. It was here, some of the evangelical delegates felt, that the "professionals" took over. It was in these larger sessions that the recommendations which had been hammered out in the work groups were presented for final adoption after they had been sifted and rewritten.

Several disturbing factors began to appear at this point, according to Dr. Bob Ross of Scripture Press. Two of these were, he says: "A limitation on free debate and discussion in that it took ten people dissenting before a final recommendation could be debated and an increasing expression of the proposals from the work groups in the language of the professionals who were in control of the machinery of the conference."

The feeling grew among the delegates that somehow the recommendations as adopted were not the way they had been formulated. This was revealed in a news release where a senior at UCLA was quoted as protesting, "We have all worked hard in these work groups in formulating our recommendations. They have been so watered down that they have lost many of the points we particularly wanted to make."

Pressure groups were also evident at the conference. One evangelical delegate, who prefers to go unnamed, commented: "I saw a Catholic priest slip back quietly from the front to a young lady near me. I did not know what took place, but later saw her stand up and present an amendment to a resolution which was couched evidently in words not her own. I found no fault with the resolution itself and heartily approved. However, the incident did reveal a pattern."

Dr. Clate Risley, executive secretary of the National Sunday School Association, agreed that "our Roman Catholic friends came better prepared and definitely better organized than most, if not all, of the other groups."

What was accomplished for children and youth by this gigantic "meeting of the minds"? One evangelical leader commented, "When all is said and done in a conference like this, usually more is said than done."

Dr. Ted Engstrom, president of Youth for Christ, said: "The danger I noted was that these leaders—Catholic, Protestant, Jewish, atheists, white, colored, rural, urban, etc.—recognized the common problem of young people without any kind of an anchor, but I was not able to note any semblance of the answer being given to the problem—the answer, of course, being in the Person of the Son of God and the gospel of the grace of God in the pages of the Word of God."

The reason for this dearth of answers was expressed by Dr. Ross who commented that the basic philosophy evident throughout the conference was that of behaviorism and the Freudian ethic.

Typical of the darkness in which most of the social welfare groups seem to be groping was the statement by a Texas businessman, representing a citizens' committee, who said they were spending $60,000 a year for youth activities and "didn't know what we were buying."

In evaluating the results, Don Gill, NAE's assistant secretary of public affairs, said: "I think it is fair to say that the conference was quite representative of the social welfare thinking among educators and social workers across the country. Welfare-by-government is the predominant melody in the symphony produced by these officials. It is fairly apparent that this conference will lead to further federal government programming for the welfare of children and youth." End

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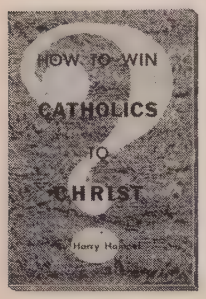

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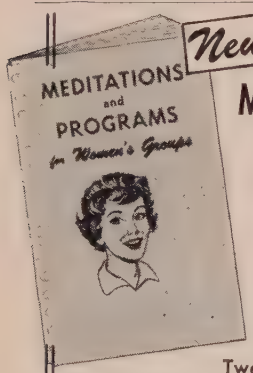

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beliefs and practices. The other is our program of services by which, through lectures, conferences, forums, workshops and similar meetings, we hope to lessen tensions, promote good will and advance the status of religion among our fellow citizens."

The Paulists were founded in New York in 1858 by Father Isaac Thomas Hecker. The society is devoted to the "non-Catholic apostolate." Its purpose has sometimes been described as "making America Catholic." Father Hecker was an associate of Thoreau, Emerson, Bronson Alcott and Orestes Brownson, but became a convert to Catholicism. He was ordained as a Redemptorist priest, but was expelled from that order. Later, however, the Pope permitted him and a group of associates to found the Paulist Order. Ideas allegedly based on Father Hecker's were later condemned as the heresy of "Americanism." But Father Hecker was never punished.

It is not to be assumed that the approach of the Paulist Fathers' IRAL is to be the same as the one whose name it has borrowed, nor is any revival expected of "heretical" Americanism within the Catholic Church. For the purpose of "lessening tensions" between Catholics, Protestants and Jews, the Paulists presumably will seek to make them all Catholics. By "advancing the status of religion," they presumably mean the promotion only of Catholicism which to them must be the "one true faith."

• • East German youngsters participating in the Communist-sponsored youth dedication ceremonies were given a book on the occasion which assures its young readers that the churches serve the "ruling classes" by "subjugating the workers."

Entitled *From the Other World to This World,* the book is what the Communist press recently described as the first volume of an atheistic encyclopedia which is to serve as a "guide to atheism."

In the book's first chapter, under the heading "Superstition," the following sentences are found:

"Both superstition and religion came into being because of man's apparent inability to explain natural and social phenomena. Both mirror reality erroneously, in fact fanatically, and proceed on the assumption that there are supernatural beings and forces."

"The rulers and exploiters have an interest in keeping the workers superstitious; they want them to remain confused in their concepts of reality, so that they will not discover ways of solving their problems, but will continue to rely on God, the stars or a talisman . . ."

• • Apparently in an effort to embarrass both the United States and the Roman Catholic Church, both of which have been critical of his regime, Dominican Republic dictator Trujillo plans to give full recognition to the Jehovah's Witnesses and the Communist Party.

Both were outlawed some years ago by Trujillo. The Jehovah's Witnesses were banned largely at the insistence of the Catholic bishops and the Communist Party was made illegal presumably to please the United States. Lifting the ban on them seems to be the way a petulant dictator has of getting back at his two most severe critics.

• • A Burmese church leader has said that the only way the young Christian church in Asia can meet the tremendous challenges it faces is to become truly indigenous.

Dr. Hla Bu of Rangoon, speaking in the United States, said: "The seed of the Church must be allowed to grow and develop in its natural habitat. Asian Christians need to identify themselves with the aspirations and culture of their countrymen, transforming these

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Yes, literally thousands have received the attractive booklet reprint of the timely article which appeared in **Action** last month, "A Roman Catholic President—How Free from Church Control?" Have you ordered a supply to give out to people who ought to have the facts about this vital question?

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by their faith. The Church's teaching and message must be in the thought forms natural to the culture of the land."

"It desires to get rid of unnecessary Western graftings," he said, "and keeping to the essential faith, it seeks indigenous ways of worshipping and witnessing."

• • LATIN AMERICA is coming in for a new share of attention from the Roman Catholic hierarchy. The U. S. bishops have set up a Latin American bureau as part of their national secretariat in Washington. It seems to be the result of strategy planned several months ago.

Late last year there were three meetings of Roman Catholic prelates called for the purpose of meeting the challenge of Protestant "infiltration" in Latin America. Fifty-two Spanish bishops met in Madrid. Nine Canadian bishops met in Quebec City. And the entire hierarchies of Canada, the United States, and all the Latin American nations came together in Washington. Also attending the Washington meeting was a special representative of the pope.

When he returned to Rome, this representative said that plans had been made for "religious collaboration of a continental character." Boston had promised 15 new missionaries. Spain, which has already sent 400, promised more. Canadian bishops promised "everything in their power" to meet the challenge.

Watch for the religious struggle in South America to intensify in the next few years. Evangelical gains have been spectacular as the gospel has been preached and Rome does not intend to let South America, one of its strongholds, go by default.

• • THANK GOD FOR persistent church leaders who fight for air safety by the elimination of liquor from commercial aircraft. With the run-around Congress has been giving them the past few years, a less determined group would have given up long ago.

But not these people! Just two weeks ago another letter signed by thirteen prominent Protestant church leaders went to Senate and House leaders urging passage of pending bills which would ban drinking on passenger planes. If enough pressure were applied immediately, it could be that these bills would be reported out of committee before Congress adjourns. That's where the rest of them have died.

Write today to Senator Lyndon Johnson, Speaker Sam Rayburn, Senator Warren Magnuson and Rep. Oren Harris.

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BOOK views

By Arnold D. Ehlert

The Christ of the Earliest Christians by William M. Ramsey. John Knox Press. 156 pp. $3.00. *Reviewed by Wilber T. Dayton.*

Dr. Ramsey, in this Edinburgh study, sounds a positive note that has long been needed. From the earliest reliable records—the Scriptures themselves— he finds the historical Jesus, or at least Jesus as proclaimed within days after the closing events of His earthly life. Though Acts was written decades after the events described, it does contain sermons delivered from Pentecost onward. The theme of these sermons was this Jesus, described in essential harmony with the later teachings of the gospels and epistles. Jesus was not gradually apotheosized after His death. He was proclaimed from the beginning as Lord, Christ, Son of God, the Promised Prophet, and the Fulfiller of the Old Testament. Though time was required to phrase the creeds, the essential elements were present from the beginning. The thesis of this book shatters many "results" of criticism and gives assurance to those whose faith in Jesus may have been buffeted.

The very elements of the book to which some would object may help it to reach the public that will benefit most. In the realm of New Testament criticism, the author does accept "results" that many conservatives question. He assumes the priority of Mark, the use of Q, and moderately late dates for certain New Testament books. His handling of New Testament documents is deliberately cautious and scientific as opposed to mystical, and he quotes mainly from the Revised Standard Version. But the positive note concerning Jesus Christ stands out as a challenge to all who read it.

Dr. Dayton is associate professor of New Testament at Asbury Theological Seminary, Wilmore, Ky.

Biblical Theology of the New Testament by Charles Caldwell Ryrie. Moody Press. 384 pp. $5.00. *Reviewed by A. Berkeley Mickelsen.*

This is one of the first biblical theologies of the New Testament to be written from the dispensational standpoint. Clearly and well the writer differentiates biblical theology from systematic theology—biblical theology views doctrine in its historical context (p. 21) while systematic is historico-philosophical (p. 18). Both are biblical; both are systematic.

Having made this distinction, however, the author then proceeds to deal with his subject with the method of systematic theology rather than that of biblical theology. Ideas and concepts are taken over from systematics without evidence that they have been tested by the method of biblical theology.

In the theology of the Synoptics, the writer differentiates between the theology of Jesus and the theology of the writers, but he does not make clear how he arrives at the separation. In eschatology, the "Kingdom" receives a good deal of attention, but the meaning of the word *basileia* and other translations of the word are not discussed. According to Ryrie, the kingdom is postponed (pp. 87-92), but the crucifixion is looked upon as fixed. He maintains there was no essential difference between the Kingdom of Heaven and the Kingdom of God in the early preaching, but that the Holy Spirit in the process of inspiration and revelation brought about a difference in the New Testament usage of the phrases (p. 75). Such interpretations find no support in the method of biblical theology.

The introductory chapter to Pauline theology is well done. It shows why Paul was important, how he was influenced by Judaism and Hellenism, the significance of his conversion, and whether there is development in the material coming from Paul. In election, nothing is said about the election of a group or corporate solidarity in Christ. Solidarity in Adam is touched upon, but much more should be said. The future for national Israel is pointed out in Romans 9-11, but nothing is said about Gentiles being grafted into the root.

The reviewer was pleased to see four chapters devoted to Hebrews, but was perplexed at the author's idea of two new covenants: one with Israel to operate during the millennium and one now operating with the church (pp. 248-49). Ryrie says, "The New Covenant under which the Church is blessed is not the same as that which Jeremiah promised" (p. 249). But the writer of Hebrews says it was: "And the Holy Spirit is also bearing witness to us" (Heb. 10:15-18). The "us" here refers to Christians.

The discussion of the doctrine of the Church in 1 Peter would be strengthened by looking at the expressions used to describe the church (1 Peter 2:9) in their Old Testament background. Likewise the futuristic presentations of Johannine eschatology should include far more interaction with the historical situation in which John wrote and the Jewish background from which many of his ideas are taken.

Dr. Mickelsen is associate professor of New Testament at Wheaton, College, Wheaton, Ill.

Federal Funds

(Continued from page 14)

"grants" and "loans." There was near unanimous agreement that outright grants should not be made by the government to church schools, although one president commented as follows: "If the government is willing to aid schools with a Christian commitment by means of gifts and/or 'low cost' loans, I think that it is not inconsistent for a Christian college to receive help financially from the federal government."

At the opposite end of thought were such comments as "A dangerous policy," "No funds can be accepted without also accepting a measure of control by the federal government, which is unthinkable," and "The group that will benefit most will be the Roman Catholics."

Mr. Frank S. Harder, business manager of Grace Bible Institute, Omaha, Neb., commented: "Because of state and local considerations which amount to a substantial subsidy already for religious organizations, I do not believe we should look for further subsidy from the federal government."

Dr. H. T. Armerding, acting president of Gordon College, says that he believes loans are justified, but not grants. He adds the pertinent comment that he would "question any aid which makes the institution dependent on government for continued operation."

Perhaps the "middle of the road" attitude was best summed up by Dr. Paine of Houghton who said, "I am opposed, from the state's point of view, to government aid to education—even the student loans under the National Defense Education Act—but if the funds are going to be poured out, it seems to me that common sense dictates that the Christian college gets its share."

According to the results of this survey, nearly two-thirds of them were trying to do just that.

Evangelical Newsfront

Nearly all the twenty-one graduates of Union Biblical Seminary in Yeotmal, Central Provinces, India, are shown in the picture. Their plans for the future include such varied fields as pastorates, missions, evangelism, youth work, and Bible school work.

education

Yeotmal Graduates 21

YEOTMAL, India — Twenty-one students from all parts of India and of varied backgrounds and beliefs were graduated this year from Union Biblical Seminary here. Some are Eastern Orthodox and others are new converts from the Billy Graham tour of the country.

Principal Frank Kline said of the graduating class: "Some of the best students in the history of the school are among the graduates of this year." He revealed plans of the graduates as follows: Six are going into pastorates, five to missionary fields (other than India), five evangelists, two youth workers, and others will teach in Bible school and go into children's and Bible correspondence work.

Speaker at both the commencement and baccalaureate services was Principal E. E. Kevan of London Bible College. His commencement address was entitled "What We As Evangelicals Believe."

At the commencement exercises, five students received the D.D. degree, fourteen the T.Th. and two diplomas were awarded for four-year courses. The graduates left the Seminary for their various destinations, all carrying with them the motto of their class: "Not I but Christ."

Mock Political Convention

UPLAND, Ind.—A mock political convention was staged at Taylor University here on May 13 with Indiana's Lieutenant Governor, Crawford Parker, bringing the keynote address, President B. Joseph Martin has announced. Republican and Democrats throughout the state were invited.

In addition to Taylor students, delegates from Earlham and Manchester Colleges participated. Earlham with 26 delegates represented Indiana, Ohio and Michigan; Manchester with 23 delegates represented the New England states, and Taylor with its 221 delegates represented the remaining states.

The convention was complete with large photos of President Eisenhower, Vice President Nixon, Abraham Lincoln and Governor Handley. The event was sponsored by the Social Science Division of the college.

DTS Graduates 59

DALLAS, Tex.—Graduation activities for Dallas Theological Seminary and Graduate School here were climaxed with the Thirty-eighth Commencement Exercises May 10 when fifty-nine men were graduated. Speaker was Dr. William Culbertson, president of Moody Bible Institute, Chicago. His address was entitled "Our Lord's Most Important Message to Disciples."

Baccalaureate service was held in Lewis Sperry Chafer Chapel on the Seminary campus with Dr. Richard H. Seume, pastor of Immanuel Baptist Church, Richmond, Va., bringing the sermon entitled "Ye Shepherds of God!" Dr. Seume is a graduate of Dallas Seminary and a member of the Board of Incorporate Members and Board of Regents.

President John F. Walvoord presided at the Commencement reception, at which time the graduating class was introduced. Other activities included a dinner meeting of the Dallas Seminary Alumni Association, an open house at the home of President and Mrs. Walvoord and a Commencement Prayer Meeting at which scholastic awards were announced.

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New Christian University?

WASHINGTON—The possibility of establishing a large Christian university in the New York metropolitan area is being explored by conservative Protestant leaders—among them Evangelist Billy Graham and Dr. Carl F. H. Henry, editor of *Christianity Today* published here.

Dr. Henry disclosed the plans, calling the proposed university a "supra-denominational project," for which an initial campus investment of $20,000,000 is being sought. A name for the school has not yet been formulated, Dr. Henry said, but indicated that Dr. Graham, while approving the project, objected to use of his name in connection with naming the institution. A tentative opening date of September 1963 has been set.

Explaining the reason for the Christian university project, Dr. Henry said, "The tide of American life and thought makes imperative a Christian university devoted in depth to the biblical revelation of God and man . . . and supplying a steady stream of spiritual leadership to all professions and vocations, including diplomacy, business, and communications."

The proposed university would include an undergraduate liberal arts college, Dr. Henry stated, and four graduate schools in (1) theology, Christian philosophy and religious education; (2) communication arts; (3) music, and (4) political and social science.

Present discussions, Dr. Henry said, favor a New York area site for the university with specific sites in nearby New Jersey under consideration.

Students Serve Internships

SPRINGFIELD, Mo.—Four students from Central Bible Institute, Assemblies of God school here, will serve as missionary interns this summer in that number of mission fields.

Under the internship plan the undergraduates will work under the direction of experienced missionaries on the field for two months, resuming their studies at Central Bible Institute in the fall. Junior student Jerry San-

didge, Tulsa, Okla., will be doing evangelistic work in British Honduras. Gwen Ellis, Deer Lodge, Mont., a sophomore, will assist in the Assemblies in Jamaica. Doris Green, junior, will assist in the Assemblies' children's home in Valdez, Alaska. The fourth student, David Ulseth, Tacoma, Wash., junior, will be working on an Indian reservation in Arizona or New Mexico.

Events scheduled for the closing week of CBI's school year were the commencement exercises with Rev. James Hamill, pastor of First Assembly of God, Memphis, Tenn., as speaker; the baccalaureate service at which the speaker was Rev. Everett Phillips, Assemblies of God field secretary for Africa, and the annual alumni banquet preceded earlier in the day by a homecoming chapel service.

Barrington Expansion Plans

PROVIDENCE, R. I.—Launching of a campaign to raise $1,680,000 for an expansion program has been announced by Dr. Howard W. Ferrin, president of Barrington College here.

The money raised is to be used to build a new 160-student dormitory and to remodel three existing buildings, Dr. Ferrin revealed. He reported that $225,000 had already been received into the fund.

Barrington College, formerly called Providence-Barrington College, majors in English Bible.

1961 Social Work Meet Scheduled

WASHINGTON—The Twelfth Annual Conference of the National Association of Christians in Social Work is scheduled for Houghton (N. Y.) College in 1961, in accordance with plans made at the recently closed Eleventh Annual NACSW Conference at The King's College, Briarcliff Manor, N. Y.

Official welcome to the 1960 Conference was given by Dr. Percy Crawford, founder and president of The King's College. Speakers included Roger Comming, director of Social Work Services, Veterans Administration, Department of Medicine and Surgery, Washington; Rhea Barney, professor of Social Welfare, Barrington (R. I.) College; Margaret Williamson, professor of Group Work, New York School of Social Work, Columbia University; Sherwood Norman, in charge of Detention Services for the National Probation and Parole Association, and John Metcalfe, Washington News Analyst.

A special feature of the conference was a panel discussion of youth delinquency, including Inspector Conrad S. Jensen of the New York Police Department, frequently mentioned in news reports concerning his work in Harlem with youth groups. Mrs. Herbert Eberhardt, director of the Children's Emergency Home of Washington, reported on the White House Conference on Children and Youth.

Student Missionary Project

WHEATON, Ill.—Thirteen students of Wheaton College are to go out on various mission endeavors this summer, according to a report from Student Missionary Project, headed this year by Richard Fincher, Michigan senior. Purpose of the venture is for missionary candidates to gain advance experience and on their return to campus next fall to tell of the conditions and needs observed in regular missionary stations.

Candidates for this summer's missionary project were selected by a board of students and faculty: Janet Huffman, Colorado junior to Central Alaskan Mission, Glenallen, Alaska; Dorothy Kennedy, New York freshman, Sue Coppage, California freshman, and Dennis Habel, Wisconsin junior, to Arctic Missions, Anchorage, Alaska; Peter Hinterkopf, Peru, Illinois Junior, to Tobasco, Mexico; Ted Loy, Rockford, Ill., junior, to Yucatan, Mexico, and Douglas Reed, Ohio junior, to Turriabla, Costa Rica. Representing the project in Seoul, Korea, will be Robert A. Dahlstrom, senior student from Montana. Gregory Livingston, Colorado sophomore, is assigned to Honduras, Central America. Jim Howard, New Jersey sophomore and Don Burquist, Florida junior, join Jim's brother, Philip Howard, in his work in the Northwestern territory, and Judy McClennan, Pennsylvania sophomore and Patricia Hoffman, a Wheaton junior and registered nurse, are assigned to a mission in Bloomfield, New Mexico.

Orientation of the students includes weekly seminars at which former candidates, international students, mission board personnel, and students with missionary parents tell about the various territories and their cultures.

EFC Decision on Trinity

MINNEAPOLIS—The main item of business facing the seventy-sixth annual conference of The Evangelical Free Church of America June 18-25 at Green Lake, Wisc., EFC headquarters here has announced, is the decision on possible relocation of Trinity Seminary and Bible College from Chicago to Deerfield, Ill., a Chicago suburb. A thirty-nine-acre estate has been purchased as a possible site.

Major elections at the conference are said to involve the presidency, the secretary of publications, and the editor of the denomination's official organ, *The Evangelical Beacon*. A new moderator is also to be chosen to succeed Rev. Lester B. Nelson who is completing two years in that position.

The stewardship phase of the Free Church's Diamond Jubilee program this year, announced Dr. Arnold T. Olson, president, has passed its third goal of $2,500,000 and moved on toward a record high of $3,000,000. The original goal of $300,000 was passed in a few weeks, and the second goal of $800,000 was passed eighteen months ago.

MBI Music Conference

CHICAGO—Guest lecturers at Moody Bible Institute's annual church music conference, to be held here June 27-July 2, will be two leading Southern Baptist church musicians, MBI officials have announced here. Miss Mabel Warkentin, assistant professor of church music at the Southern Baptist Theological Seminary, Louisville, Ky., will speak on "The Minister of Music" and conduct a workshop on junior choir technique. Billy S. Hilbun, minister of music and education at the East Grand Baptist Church, Dallas, Tex., will lecture on "Coordinating Music, Christian Education and Evangelism."

Donald P. Hustad and other members of the MBI music faculty will lead sessions on church music literature, choral conducting, accompaniment, and small instrumental and vocal ensembles.

Chaplain at Commencement

LONG BEACH, Calif.—Speaker at the annual commencement exercises of Pacific Bible Seminary here on June 7 will be Rear Admiral Edward B. Harp, Jr., Chaplain Corps of the U. S. Navy, it was announced by President Kenneth A. Stewart.

Chaplain Harp, President Stewart indicates, occupied the highest position in the Navy Chaplain Corps between 1953 and 1958 when he served as Chief of Chaplains in the Bureau of Naval Personnel in Washington. In this office he conducted the first NATO Navy Chaplain Conference at The Hague, Netherlands, in 1956, and he aided in the development of the Navy's Charac-

Government Agency Lists Degree Mills

WASHINGTON, D. C.—An initial list of thirty degree mills which offer degrees without the recipient's fulfilling normal educational requirements has been released by Secretary Arthur S. Flemming of the Department of Health, Education and Welfare.

Flemming said in a press conference that meetings are planned with the State, Justice and Post Office Departments and the Federal Trade Commission to see how the federal government can crack down on "the evils inherent in degree mill operations."

The list is as follows:

Belin Memorial University, Manassas, Va.; American International Academy, New York City; Institute of Metaphysics, Birmingham, Ala.; The Church of Light, Los Angeles, Calif.; Burton College and Seminary, Manitou Springs, Colo.; Divine Science Church and College, Denver, Colo.

Also the American Divinity School, Pineland, Fla., which also does business as the American Bible School, Chicago; Blackstone School of Law, Chicago; College of Universal Truth, Chicago; Kondora Theosophical Seminary, Chicago; Pioneer Theological Seminary, Rockford, Ill.

Also the University Extension Conservatory, Chicago; Washington National University, Chicago; Central School of Religion, Indianapolis; College of Divine Metaphysics, Indianapolis, with a branch at Greenwood Lake, N. Y.; Trinity College, Indianapolis.

Also Mid-Western University, Inc., Arcadia, Mo., also advertised as College of Naturatrics and College of Homeopathy; Neotarian Fellowship, Kansas City, Mo.; Four States Cooperative University, Jefferson, Texas; Texas Theological Seminary, Fort Worth.

Listed as chartered in the United States but active abroad were: Chartered University of Huron, Charitable University of Delaware, National University of Colorado, International Corporation of Engineers, Inc., Delaware.

ter-Education and Moral Leadership Program which is recognized throughout the world in both military and civilian groups. During World War II he was on duty aboard the *U. S. S. Hornet* when the ship sank during the Battle of Santa Cruz in October 1942. He is a graduate of Franklin and Marshall College and the Theological Seminary of Lancaster, Pa., with honorary Doctor of Divinity degrees from Franklin and Marshall and Catawba College, Salisbury, N. C.

Other commencement week activities are to include the baccalaureate service on Sunday afternoon, June 5 and the annual alumni commencement banquet on June 7.

Owosso College Endowment

OWOSSO, Mich.—Rev. and Mrs. M. L. Goodman, ministers of the Pilgrim Holiness Church here, have endowed Owosso College, liberal arts school of the denomination, with funds in trust to implement an annual lecture series. Commencing in the spring of 1961, the series is to be given by national leaders holding the Wesleyan position.

The administration of the Goodman Lecture Series is entrusted to officials of Owosso College. The endowment is set aside in trust, only the interest to be used for the lecture series. Lectures are to be given on an annual basis for one to two weeks and are to be restricted to presentation, exposition and defense of the historic Arminian Wesleyan position with special emphasis on the doctrine of Holiness.

Combined Seminars at FWBC

FORT WAYNE, Ind.—The annual meetings of the "Seminar on the Improvement of Instruction" and the "Christian Deans and Advisers of Men" at Fort Wayne Bible College are uniting for a combined workshop on June 13-27.

The workshop program, which has for its theme, "The Development and Evaluation of Christian Personality," will emphasize teaching of two subjects: General Psychology and Music Appreciation.

Speakers for the evening sessions include Dr. Henry Brant, psychologist with the Missionary Internship program in Detroit; Dr. S. A. Witmer, president of the Accrediting Association of Bible Colleges; Professor W. Howard Schoof, dean of students at Detroit Bible Institute, and Dr. Jared F. Gerig, president of Fort Wayne Bible College.

Dr. Claude R. Rickman, dean of Central Wesleyan College of Central, S. C., will act as chairman of the seminar on general psychology and Dr. Rene Frank, director of the Fort Wayne Bible College School of Music, will serve in the same capacity for the seminary on music appreciation. Dr. Herbert W. Byrne, dean of education at Fort Wayne, is coordinator of the seminar.

Houghton's New Building

HOUGHTON, N. Y.—On June 4, during commencement weekend, Houghton College expects to dedicate a new chapel-auditorium building, President Stephen W. Paine has announced. Since last September $91,500 has been received for this purpose from alumni and friends.

An additional $25,000, Dr. Paine reports, has been given to Houghton by the Kresge Foundation—in accordance with an agreement "if the building were free of debt by December 1959." The Foundation permitted the college to move the date up to January 31, 1960 when specified conditions were met. The final cost of the new building, President Paine states, is to be $606,500.

Holiday in Hawaii

■ AN EXCITING SPIRITUAL adventure in the 50th state marked the spring school holidays for nearly 100 college-age young people from Southern California.

The trip to Hawaii and tour of the mission stations on the islands was organized by Christ's Ambassadors—youth organization of the Assemblies of God—under the direction of Rev. Roy Sapp, president of the area group.

When the chartered plane touched down at Honolulu, nearly 200 Christians—many of whom were young people—were on hand with a traditional Hawaiian welcome. There were leis (which some had stayed up all night to make), songs, and a kiss on the cheek for each visitor.

During the week on the island an impressive memorial service was held on the sunken battleship, *USS Arizona*, where 1,102 sailors are still entombed. A large wreath given by the CA's was placed on board the battleship in honor of the boys who died in the Japanese attack of December 7, 1941. Activities for the week included a youth rally in downtown Honolulu, sight-seeing, a tour of the outer islands by half of the group, and special religious services.

David Brown (South Gate, Calif.) and Beverly Bakker (Pasadena) have opportunity to observe a Sunday school class at a church in Ewa Oahu, Hawaii.

On Sunday the group was divided into eight teams and assigned to churches in and around Honolulu. Some of them assisted with the services and many decisions for Christ were reported from the ministry of the young people.

After a busy and wonderful week in this Pacific paradise, the group returned to their home churches in Southern California in time for the Easter Sunday services. Without a dissenting vote, they agreed it was the best spring holiday they had ever spent.

Moody Faculty Changes

CHICAGO—Several faculty changes at Moody Bible Institute here have been announced for next fall by Dr. S. Maxwell Coder, dean of education.

Joining the Moody faculty at the fall term will be Dr. John Rea, Winona Lake, Ind., and Mr. Paul S. Haik, Dallas, Tex. Dr. Howard F. Vos is leaving the Moody faculty to take a position with Trinity Seminary and Bible College here. Dr. Rae is presently teaching Old Testament at Grace Theological Seminary, and Mr. Haik, who formerly taught at Northwestern College and Pillsbury Baptist College in Minnesota, is currently completing his residence work at Dallas Theological Seminary for a Th.D. degree.

missions

$3,000,000-mark Passed

BOSTON—"This is a work of God," Dr. Harold J. Ockenga told a capacity audience at the close of this year's missionary drive here at Park Street Church of which he is pastor. The church had just passed the $3,000,000 mark in missionary giving when the one-day drive reached $262,641 at the close of the Twenty-first Annual Missionary Conference.

The 151-year-old church with a membership of 2,200 supports 116 missionaries in fifty countries and other mission projects—said to be the largest individual church missionary program in the United States. Sixty of its own members are on the mission field.

"The missionary thrust of Park Street has stimulated hundreds of other churches throughout the country to launch similar programs," Dr. Ockenga told the final session of the conference, which was broadcast over radio station WEZE. "Our yearly advance," he continued, has been a testimony to these churches and has brought about the support of many score of missionaries who otherwise would not be on the field."

Other speakers during the services were Dr. Francis R. Steele, North Africa Mission; Dr. Sidney Correll, United World Mission, and Dr. Ralph T. Davis, Africa Inland Mission. More than fifty world mission leaders took part in the ten-day conference.

Cedar Campus Draws Students

CHICAGO—One hundred college and university students and graduates will spend a solid month immersed in foreign missions, Inter-Varsity Christian Fellowship leaders here have announced. This project will be at Inter-Varsity's Cedar Campus in Michigan's North Woods during the month of August.

This is the seventh year for the Missionary Camp, IVCF officials note, and the past six years "have seen many young people directed to the foreign field as a result of this month-long academic and practical training session."

To Cedar Campus are brought a variety of lecturers, representing many boards and many types of missionary work. This year lecturers will include Dr. Raymond Buker, professor of missions at Denver Conservative Baptist Theological Seminary; Rev. Arthur F. Glasser, assistant home director of the China Inland Mission; Waldron Scott,

overseas coordinator and Near East representative for The Navigators; Dr. William A. Smalley, associate secretary of the Translations Department for the American Bible Society; Dennis E. Clark, director of the Christian Literature Institute in India; Miss Ruth E. Stewart, missionary to Moslem students in Algiers under the North Africa Mission, and Rev. Eric S. Fife, missionary secretary of Inter-Varsity Fellowship.

40 Missions Started in Cuba

ATLANTA, Ga.—Forty missions have been started in Cuba during the year, is the report of two members of the Southern Baptist Home Mission Board here and the denomination's public relations director of Nashville. Loyd Corder and Glendon McCullough, together with W. C. Fields of the SBC executive committee recently visited Cuba and reported that Cuban Baptists, responding to what they call the "most favorable conditions in history," have launched an aggressive missions program.

All three observers agreed that the overwhelming majority of the people, including Baptists, support the revolution. The evangelical denominations, they said, are enjoying complete separation of church and state for the first time and this has given them a more aggressive spirit.

Fields made these observations: (1) Cuban Baptists have a high quality of Christian devotion; (2) they have a new sense of freedom in their work; (3) the overwhelming majority support Castro and feel the revolution has shifted government favoritism to the people; (4) there is a continuing bond of affection between Baptists of Cuba and North America, and (5) visits by Baptists to Cuba in connection with the Southern Baptist Convention in Miami Beach and the Baptist World Alliance in Rio this year would be 'enjoyable and helpful."

Wycliffe Translators Moves

GLENDALE, Calif.—Wycliffe Bible Translators, Inc., quarter-century-old missionary organization which has been located here for the past eighteen years, has moved its headquarters to 215 North Broadway, Santa Ana, Calif., according to announcement by W. Cameron Townsend, general director and co-founder.

'This is an interim move, "the Wycliffe executive stated, "looking toward eventual acquisition and occupancy of an international headquarters suitable as a home base of operation to reach 2,000 Bibleless tribes. Work has been started in 220 different languages and dialects."

In addition to those in the States, Dr. Townsend reported, there are Wycliffe representatives in nine different countries.

Linguistics Sessions Offered

TORONTO—The 1960 session of the Toronto Institute of Linguistics, EFMA's Missionary News Service reports, will be held June 3 to July 1 in the buildings of the Toronto Bible College. The Institute, sponsored by some twenty-nine denominational and interdenominational mission boards, is designed to introduce the prospective missionary to applied linguistics, training him in some of the skills essential to the learning of a foreign language, and giving him some awareness of the cultural situation in which people speak and live. Courses on Phonetics, the Nature of Language, Ways of Studying a New Language, and the Broad Aspects of Communication will be offered. A number of outstanding linguists will serve on the faculty.

For further information interested persons may write: T. R. Maxwell, 16 Spadina Road, Toronto 4, Ontario.

world-wide

Unique Prayer Plan

PASADENA, Calif.—"Very few people seem to pray for China any more," a veteran missionary said recently, and as a result, Mrs. Dorothy C. Haskin of World Vision, Inc., here has begun a unique prayer plan. The missionary claimed: "We may pray for work among the overseas Chinese in such places as Hong Kong, Formosa and Singapore, but we seem to hit a psychological block when it comes to prayer for the mainland itself. And yet, here is where the Church made one of its greatest missionary investments—not only in money and effort but in the blood of the martyrs."

Mrs. Haskin, editor of World Vision's twice-monthly *Call to Prayer* bulletin, selects one Chinese surname and inserts it in one issue of the bulletin, inviting prayer for all those who have that name. Since there are scarcely more than a hundred Chinese surnames, Mrs. Haskin says, prayer can be made for virtually every individual Chinese in approximately a hundred issues.

The two-page *Call to Prayer* is sent free of charge by World Vision to persons requesting it if they promise to pray daily for missions.

"Historic Milestone" Reached

COLOMBO, Ceylon—A historic milestone was reached here, according to an FENS report, in the Literature Conference sponsored by the recently-formed Evangelical Literature Fellowship of Ceylon. Never before, it is claimed, have evangelical Christians on the island ever united for such a project.

The conference was conducted by Dennis Clark, literature secretary of the Evangelical Fellowship of India. At the close of the conference the delegates unanimously passed a resolution of appreciation for Mr. Clark for the tremendous amount of information gained and the vision imparted.

As a direct outcome of this conclave, FENS reported, local Christians are anticipating the early appearance of an evangelical publishing body which will furnish the churches of Ceylon a sorely-needed supply of Gospel literature of all kinds.

Mr. Clark also conducted similar conferences in Singapore, Manila and Hong Kong.

Three Chaplains' Retreats

WASHINGTON—The NAE Commission on Chaplains is currently completing plans for three retreats to be held during the months of August and September, according to Dr. Clyde W. Taylor, acting executive secretary. One of the retreats will be held in Europe and the other two in the Orient.

The European Retreat is planned for The Alpine Inn at Berchtesgaden, Germany, August 8-12, with First Lieutenant Paul E. Kreider as the convener. It is planned that Rev. C. Mervin Russell, youth director for the Free Methodist Church, Winona Lake, Ind., will be one of the speakers and that Dr. Taylor will direct the retreat. An outstanding European speaker is expected to be another participant. A number of evangelical chaplains are expected to cooperate in the project.

The first of the two Far Eastern Retreats will be held at the Gohra Hotel in Tokyo, Japan, September 12-14. The convener is Chaplain (First Lieutenant) Calvin Roy. The Korean Retreat is to be held at the Retreat Center in Seoul, September 17-18. The team for both the Orient retreats will be directed by Dr. Roy McKeown, accompanied by Mr. Floyd Robertson, former officer in the navy who has been establishing and conducting retreat centers. It is anticipated that John Webb, outstanding evangelical singer, and Rev. Albert S. Taylor, director of the NAE's Eastern Region, will be present for the Orient meets.

Details of the program as it is completed may be secured from the NAE Chaplains Commission, 1405 G. Street, N. W., Washington 5, D. C.

youth

Congressman Judd Speaker

WHEATON, Ill.—More than 5,000 teenagers are expected to attend the Sixteenth Annual Convention of Youth for Christ International at Winona Lake, Ind., July 3-17, according to estimate made at YFCI headquarters here by Dr. Ted W. Engstrom, president. YFCI's president said of the gathering: "We are expecting not only larger crowds of teen-agers and their adult leaders, but we anticipate even greater heights of enthusiasm for this growing program of youth evangelism around the world."

One of the main speakers at the convention will be a government official, Representative Walter Judd (D.-Minn.), who will speak at the annual Independence Day observance on July 4. Dr. Judd, an authority on the Soviet system, was formerly a medical missionary to China. Another speaker at the gathering is Dr. Karlis Leyasmeyer who will speak to the young people and their leaders on present world problems and the dangers in current Communist strategy. Also addressing the teenagers will be missionary-statesman, Dr. Bob Pierce, one of the early leaders of the Youth for Christ movement who will discuss the global situation in the light of his many world-circling trips for World Vision, Inc., of which he is president.

Christian films will be shown—including the latest Billy Graham movie, "Boomerang," which features the Graham crusades in Australia and New Zealand, and a premiere of the Gospel Films production, "Goal to Go."

Annual Pastors' Conference

WHEATON, Ill.—The Second Annual Pastors' Conference co-sponsored by Youth for Christ International and Scripture Press during YFCI's Sixteenth Annual Convention at Winona Lake, Ind., July 4-8 will have a three-

pronged aim, YFCI officials here have reported. It is to provide help for pastors on Sunday Schools, young people and counseling.

Three one-hour sessions are planned to provide the ministers with assistance in such subjects as youth programming, the counseling ministry of the pastor, teens and world outreach, building great churches through the Sunday Schools, and teens and local outreach through the Sunday School.

Program personnel from Scripture Press include Dr. Robert A. Cook, vice president; Jack Bradford, Midwestern Area director, and Training Hour Director Roy Zuck. Youth for Christ's teen experts will include International President Ted W. Engstrom, Overseas Director Sam Wolgemuth, YFC Magazine Editor Warren Wiersbe, Conference Coordinator Carl Weir and other staff members. Speakers from outside both sponsoring organizations include Dr. Henry Brandt of Flint, Mich., consulting psychologist for the Missionary Internship program, and Dr. Theodore Epp of Lincoln, Nebr., who will lead the morning Bible Hour.

CE Award Winners Announced

COLUMBUS, Ohio—Winners of the Albert H. Diebold Awards in Christian Endeavor's Citizenship Contest will be honored at Christian Endeavor's Citizenship Convocation for youth, which will be held in Ottawa, Ontario, July 1-3, CE leaders have announced at the international headquarters here.

The awards totaling $1,100 include cash prizes and trips to Ottawa for the two top winners in the individual section. In that group, Gloria I. McDonald of LaMarque, Tex., receives first honors in Division A (youth in high school or below), and top award in Division B (youth out of high school) goes to David M. Olson of Minneapolis. Winners were selected on the basis of "An Open Letter" on the subject of "Christian Citizenship—Unlimited," plus a record of the contestant's citizenship activities. The awards are made possible through a gift from Albert H. Diebold, Christian layman of New York City.

Judges for the individual finals were Mrs. Ernest R. Bryan, Christian Endeavor leader, Washington, D. C.; United States Senator Frank Carlson from Kansas, and Dr. James DeForest Murch, managing editor of *Christianity Today,* Washington, D. C. Forty-seven young people took honors in the contest.

Featured speaker at the Convocation in Ottawa will be the right honorable John G. Diefenbaker, Prime Minister of Canada.

First National Faculty Meet

CHICAGO—Inter-Varsity Christian Fellowship's first national faculty conference is scheduled to be held at the University of Wisconsin, August 29-31, IVCF officials have announced here. Theme for the conference is: "The University, The Church, The World: Frontiers for Christian Faculty."

Dr. W. Melville Capper of Bristol University, Great Britain, will speak four times on "The Christian Faculty Member and His Objectives" as they are related to his academic work, the university community, his relationships with students, and his home and church life.

Rev. Harold N. Englund, pastor of Midland Reformed Church, Midland, Mich., will speak on "The Distinctive Role of the Christian Professor" and

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National Inter-Varsity Secretary Charles E. Hummel stated that IVCF is planning the conference "to encourage interaction among faculty members from across the nation as they consider their responsibility under God on the campus and their strategic place in the total life and witness of the church."

Pilgrim Youth Convention

INDIANAPOLIS, Ind.—The Fourth Quadrennial National Pilgrim Youth Convention, Pilgrim Holiness headquarters here announces, will be held June 8-12 in the Billy Sunday Tabernacle, Winona Lake, Ind. Reservations are to be made by writing to the Winona Lake Christian Assembly.

Featured at the convention will be a number of college choirs, church choirs and other musical and singing groups. A highlight will be the contest for the national winner in the Pilgrim Youth Quiz.

The convention, officials indicate, will be a place and time of Christian fellowship, development and service. The program is on the youth level and is for the purpose of aiding Pilgrim youth in meeting their own problems and of enlisting their strength in the interest of Christ's kingdom.

FMY's Eighth Quadrennial

WINONA LAKE, Ind.—"A Decade of Diligent Witness" will be the theme of the Eighth Quadrennial meeting of Free Methodit Youth here June 17-26, Free Methodist headquarters has announced. The meeting will be held in conjunction with the Centerary Conference of Free Methodism.

Eight outstanding youth speakers are to present daily challenges in keeping with the theme which is built around the Apostle Peter's instruction to the church: ". . . giving all diligence . . . that ye be neither barren nor unfruitful. . ." (II Peter 1:5-8). Among the speakers are Dr. B. H. Pearson, Los Angeles, Calif. and Dr. Ernest Keasling, North Chili, N. Y.—both former general superintendents of FMY. Rev. C. Mervin Russell, present general superintendent, will outline for the conference the proposed program for diligent witness for the 1960 decade and report the advances of the past five years.

Special feature of the conference will be an invitational Bible Quiz Tournament conducted each week night June 20-26. Rev. Clyde VanValin will present both college and teenage competition on the Book of Acts. Plans are being made to televise one of the quizzes.

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Graham's 1960 Itinerary

MINNEAPOLIS—The Billy Graham Crusades office here has released the evangelist's itinerary for coming months which will take him for the most part to other lands.

Only one major crusade is to be held this year in the United States—scheduled for June 19-26 at Griffith Stadium, Washington, D. C. This is the second visit of the Crusade Team to the nation's capital, crusade officials indicate.

During July Dr. Graham is scheduled to be speaking in conferences and conventions in Rio de Janeiro and Europe. In August he will be joined by associate evangelists, Roy Gustafson, Joe Blinco, Leighton Ford and Grady Wilson for crusades in Switzerland. Dates for these meetings are as follows: Berne—August 20-25; Zurich—August 27-28; Basel—August 26-31, and Lausanne—August 29-September 4. Meetings in September will be held in the following cities in Germany: Essen—September 10-16; Hamburg—September 18-24, and Berlin—September 26-October 2.

Immediately following his return to the United States, Evangelist Graham will conduct a crusade October 7-9 among the Spanish-speaking people of New York City in Madison Square Garden.

Graham Invited to Chicago

CHICAGO—At a breakfast here on May 2 sponsored by Chicago's Billy Graham Crusade Laymen's Committee, Evangelist Billy Graham told some thousand ministers and laymen that he would decide by July 1 whether or hot he could accept the invitation extended to him to hold a crusade in Chicago in 1962.

The evangelist asserted that Chicago, with "the worst reputation of any city in the world," needs a religious crusade. "Whether or not we are the people to conduct it is the question," he said.

Dr. Graham commented that it would be "something great" to see Chicago's Soldiers Field "filled with 140,000 people and masses of people moving down from the stands into the field making decisions for Christ." Use of soldiers Field for mass meetings, the laymen's group indicated, had been requested from the Chicago Park District Board, but as yet it had refused to grant the evangelist the right to accept free will offerings in the field.

united action

NAE Fellowship Underway

URBANA, Ill.—Plans are underway for establishment of an NAE Fellowship in the Urbana-Champaign area, according to Rev. Madison W. Sindle, pastor Urbana Church of God (Cleveland, Tenn. Headquarters).

Arrangements have been made, Mr. Sindle said, for a number of pastors in the area to meet with Dr. Charles J. Anderson, director of NAE's Midwest Region, when he speaks June 7

at the University YMCA in Champaign. Dr. Anderson plans to show the NAE Public Affairs film, "The Bridge," which depicts the work of Dr. Clyde W. Taylor and NAE's Washington office.

"More Hesitant Than Ever"

WASHINGTON — "All Protestants will now be more hesitant than ever to support a Roman Catholic nominee for the Presidency." So said Dr. James DeForest Murch, chairman of the Evangelical Action Commission of the National Association of Evangelicals after he had read a statement direct from the Vatican printed in *Osservatore Romano,* Vatican newspaper.

In its May 17 edition, *Osseratore Romano* carried what was termed an "authoritative" editorial stating that the Church has a duty to intervene in the political field and that its laymen "must never disregard the teachings and directions of the Church" in any area of life. This was interpreted in some quarters as an indication that ecclesiastical pressures might be exerted on any member of the Roman Catholic Church to be elected as President.

"The Roman Church is completely committed to the doctrine of the union of Church and State, as its canon law, papal bulls, encyclicals and historic practice abundantly testify," Dr. Murch said, and continued, "This doctrine is taught in their schools and loyal Catholics must believe it."

"While it is true, as some Protestant and Romanist leaders have recently pointed out," NAE's Evangelical Action chairman said further, "that there is now and has been for some time a school of thought in American Catholicism which questions this doctrine, we must remember that the Roman Church is a totalitarian system and that official doctrine is changed only when its supreme authority, the Pope, announces ex-cathedra that a now doctrine has been approved. Members of the hierarchy or distinguished Romanist laymen might express views contrary to traditional doctrine but these pronouncements would be meaningless so far as the Vatican is concerned."

Dr. Murch concluded his statement by saying, "That is why American Protestants have been hoping that the Pope or the College of Cardinals would speak up in the midst of the current politico-religious controversy in America and clarify the issues. This statement from the Vatican is most enlightening, because it removes all doubt that sooner or later intense ecclesiastical pressures could be applied to any Roman Catholic who might be elected President of the United States."

denominations

Lutheran Merger Consummated

MINNEAPOLIS — The decade-long effort of three Lutheran Church groups toward merger was finally consummated at the constituting convention here April 22-24, resulting in a new denomination of some 2,250,000 persons.

A three-way handclasp before an altar on the stage of the Minneapolis auditorium brought The American Lutheran Church into existence. Joining

NAE SERVICE DIRECTORY

HEADQUARTERS. Rev. Thomas F. Zimmerman, President; Dr. George L. Ford, Executive Director; Rev. Mahlon L. Macy, Field Director, P. O. Box 28, 222 E. Willow Ave., Wheaton, Ill.

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PUBLICATIONS: Rev. W. Stanley Mooneyham, P. O. Box 28, 222 E. Willow Ave., Wheaton, Ill.

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Great Lakes—Rev. Roy McBeth, Acting Director, 14400 Puritan Ave., Detroit 27, Mich.

Southwest—Dr. Walter L. Penner, Director, P. O. Box 1138, 15842 East Russell St., Whittier, Calif.

Mid-West—Dr. Charles Joseph Anderson, Director, 542 S. Dearborn St., Chicago 5, Ill.

Northwest—Rev. Wilmer N. Brown, Director, 507 Governor Building, Portland 4, Oregon.

CHRISTIAN DAY SCHOOLS (Nat'l Assn. of Christian Schools): Dr. Mark Fakkema, Secretary, 10201 State Street, Chicago 28, Ill.

EDUCATIONAL INSTITUTIONS: Dr. Roger Voskuyl, Chairman, 40 Cedar Lane, Santa Barbara, Calif.

EVANGELICAL ACTION: Dr. James DeForest Murch, Chairman, 1014 Washington Bldg., Washington 5, D. C.

EVANGELISM-CHURCH EXTENSION: Dr. Luther Grubb, Chairman, P. O. Box 587, Winona Lake, Ind.

FOREIGN MISSIONS (Evangelical Foreign Missions Assn.): Dr. Clyde W. Taylor, Exec. Secretary, 1405 G St., N. W., Washington 5, D. C.

GOVERNMENT CHAPLAINCIES: Dr. Clyde W. Taylor, Acting Executive Secretary, 1405 G St., N. W., Washington 5, D. C.

INTERNATIONAL RELATIONS (World Evangelical Fellowship): Rev. Frederick G. Ferris, International Secretary, P. O. Box 44, Muscatine, Iowa.

LAYMEN'S COUNCIL: Dr. Robert Walker, Chairman, 33 S. Wacker Drive, Chicago 6, Ill.

PURCHASING: G. Allan Small, Director, 39 Cortlandt St., New York 7, N. Y.

RADIO (Nat'l Religious Broadcasters): Dr. Eugene R. Bertermann, 3558 S. Jefferson Ave., St. Louis 18, Mo.

SOCIAL ACTION: Rev. Arthur Zahniser, Chairman, 1008 Simpson Ave., Evanston, Ill.

SPIRITUAL LIFE: Dr. Armin R. Gesswein, Chairman, 1025 Sierra Madre Villa, Pasadena, Calif.

STEWARDSHIP: Mr. Frank Nicodem, 5211 W. Irving Park Rd., Chicago 41, Ill.

SUNDAY SCHOOLS (Nat'l Sunday School Assn): Dr. Clate A. Risley, Executive Secretary, 175 N. Franklin St., Chicago 6, Ill.

TRAVEL (Universal Travel Service): A. S. Bowker, President, 100 W. Monroe St., Chicago 3, Ill.

WOMEN'S FELLOWSHIP: Mrs. Everett Armstrong, President, West 2106 Courtland, Spokane 12, Wash.

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in the handclasp were Dr. Henry F. Schuh, Columbus, Ohio, president of the old American Lutheran Church; Dr. Fredrick A. Schiotz, Minneapolis, president of the Evangelical Lutheran Church, and Dr. William Larsen, Blair, Nebr., president of the United Evangelical Lutheran Church. Witnessing the hand-clasp were 1,000 delegates from the three uniting bodies and thousands of spectators—the assembly estimated at more than 10,000 persons.

The union of these three groups, officials noted, reduces the number of Lutheran bodies in this country from sixteen to fourteen. A second merger of four other Lutheran bodies is scheduled for 1962 or 1963, reducing the number to eleven. After this union is consummated, it is reported, ninety-five per cent of all eight million Lutherans in the United States and Canada will be in only three bodies: the new American Lutheran Church, the Lutheran Church in America (the name selected for the 1962-63 merger) and the Lutheran Church—Missouri Synod.

Four congregations of the Evangelical Lutheran Church have served notice that they will withdraw from The American Lutheran Church. They have done this, according to President Schiotz, because they object to membership of the new Church in the World Council of Churches.

Nazarene Quadrennial

KANSAS CITY, Mo.—The Fifteenth Quadrennial Assembly of the Church of the Nazarene is to be held here June 19-24, according to announcement from the Church of the Nazarene International Headquarters in Kansas City. Delegates numbering 700 or more from seventy-four church districts in the United States, Canada and around the world are expected, with a total anticipated attendance of some 15,000 Nazarene church members and guests.

Preceding the general assembly will be three conventions June 16-18: Foreign Missionary Society, Church Schools, and Young People's Society.

The Church of the Nazarene, its officials note, has a record of growth which is the best among the denominations in the Wesleyan tradition. On January 1, 1960 the denomination had 311,299 members in 4,696 churches. It also has 450 missionaries in forty world areas, with an additional 50,345 members.

Conservative Baptists Meet

WHEATON, Ill.—The Seventeenth Annual Fellowship of Conservative Baptists will meet at Hotel Statler-Hilton, Boston, June 23-28. The society will hold its meetings concurrently with other Conservative Baptist organizations—the Conservative Baptist Association of America and the Conservative Baptist Home Mission Society.

At the convention it is expected that more than twenty new missionaries will be appointed for service on various of the fourteen mission fields of the society around the world. Missionaries on furlough from the Philippines, Congo, Brazil, Ivory Coast and Portugal will present reports on their work and administrative reports on these and other fields will be given by Dr. Milton Baker and Dr. Edwin Jacques, foreign secretaries.

Dr. Vincent Brushwyler, general director, indicates that he will report annual contribution income of over $2,000,000—as compared with $40,000 during the first of the society's seventeen years of operation. The society is reported to have at present close to 400 missionaries, 1700 contributing churches and thousands of individuals carrying on a work in fourteen major fields around the world.

Speakers for the convention include Dr. Clyde W. Taylor, executive secretary of Evangelical Foreign Missions Association, Washington, D. C., keynote speaker; Dr. Vernon Grounds of Conservative Baptist Theological Seminary, Denver, Colo., and Rev. Arthur E. Glasser, China Inland Mission, Philadelphia.

Theme of the convention is: "We Would See Jesus." The program is to include sessions on Christian education, Bible messages, missionary challenges, women's activities, men's meetings, youth meets, exhibits and special music.

LLL Studio Dedicated

ST. LOUIS—A chapel-recording studio for "the largest non-government broadcasting operation in the world" was dedicated here recently, according to the Department of Public Relations for the Lutheran Church—Missouri Synod.

The Christ of the Nations Chapel in the new headquarters building of the Lutheran Laymen's League, sponsors of The Lutheran Hour, was dedicated in memory of the program's first speaker, the late Dr. Walter A. Maier (from 1930 to 1950). The present Lutheran Hour speaker, Dr. Oswald Hoffman of New York City, gave the dedicatory address. Assisting with the program were Dr. Eugene R. Bertermann, Dr. Maier's assistant for many years, and Rev. Elmer J. Knoernschild, longtime Lutheran Hour announcer.

"Walter Maier's motto for radio broadcasting, 'Bringing Christ to the Nations,'" Dr. Hoffman said, "is more relevant today than it was thirty years ago when The Lutheran Hour broadcast began." "To a world of jet airliners, nuclear energy, space exploration and photography of the earth from satellites outside our atmosphere," he continued, "the Good News of pardon and peace in Christ the Saviour is still the best news."

Adolph W. Herrman of New Orleans, international president of the Lutheran Laymen's League, unveiled a bronze plaque commemorating the chapel-studio "to the glory of the Triune God and in memory of Dr. Walter A. Maier." Guests included Dr. Maier's widow who presented a portrait of her late husband to the LLL, their sons Rev. Walter A. Maier, Jr., of Levittown, Pa., and Dr. Paul Maier of Kalamazoo, Mich.

Combined Conventions

COLUMBUS, Ohio—Without precedent in the history of the conservative Christian churches of the country, says Harold Scott, general chairman, are the combined national conventions—the North American Christian Convention and the National Christian Education Convention—scheduled for the Veterans' Auditorium here July 12-15. The North American Christian Convention represents a large segment of the conservative Christian Churches of the nation and the National Christian Education Convention is sponsored by the

Standard Publishing Company, Cincinnati, Ohio.

Berean Breakfasts, workshops, luncheons, addresses and discussions—climaxed by night services in the huge air-conditioned Veterans Memorial Auditorium will feature the conventions. The breakfasts, Mr. Scott indicates, afford the delegates opportunity to do what the Bereans did well: "They received the word with all readiness of mind, examining the Scriptures daily, whether these things were so."

General theme of the conventions is "Jesus Christ Is Lord of All." Implementing the theme, the breakfasts follow the sub-themes of "Jesus Christ is Lord of Creation," "Jesus Christ Is Lord of the Church," and "Jesus Christ Is Lord of Life." Luncheons will feature home missions, foreign missions and colleges. There will be afternoon addresses and discussions which will include "findings" of the breakfast meetings. Climax of each day will be the night services. Music will be led by the Payne sisters. Evening addresses will be brought by Edwin Crouch, attorney of Columbus, Ind., and president of the North American Christian Convention; Dr. George Schweitzer, scientist, Knoxville, Tenn.; Al Casebeer, minister, Long Beach, Calif., and Ard Hoven, minister, Lexington, Ky. Leonard Wymore, executive secretary of the National Christian Education Convention, is in charge of workshops.

"Teach All Nations"

MINNEAPOLIS—"Teach All Nations" was the general theme of the Assemblies of God International Sunday School Convention which met here early last month.

Mrs. Billie Davis, currently in Sunday school and missionary work in Costa Rica, told the opening session that "teaching should begin at home." "We who work in foreign lands," she said, "see the tremendous response of teaching." Mrs. Davis and her husband, with whom she is associated in Sunday school work, were accompanied to the convention by fifteen nationals from Costa Rica and Central America.

Speaking at a breakfast for Sunday school leaders, Rev. Thomas F. Zimmerman, general superintendent of the Assemblies (and newly elected president of the National Association of Evangelicals), told delegates, "Leaders must be going places—they must be out in front." Challenging national and international leaders representing some forty different countries to strengthen their leadership, Mr. Zimmerman said some people "get so busy traveling they lose all sight of where they are going."

Other convention speakers included Rev. Victor Trimmer, pastor of Central Assembly of God, Wichita, Kans.; Rev. R. L. Brandt, national secretary of the Assemblies of God Home Missions Department, and Rev. P. S. Brewster of Cardiff, Wales.

Baptists Seek Public Office

NASHVILLE, Tenn.—Three Baptist pastors are running for public office this year, Baptist Press here reports—one of them for President of the United States.

Rutherford L. Decker, pastor of Temple Baptist Church, Kansas City, Mo., is the Prohibition Party nominee for President in the 1960 elections. Dr. Decker is one of the leaders who

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formed the National Association of Evangelicals and served both as president and executive director of the association.

William H. Crook, former pastor of First Baptist Church, Nacogdoches, Tex., seeks election to the U. S. House of Representatives from the seventh district of Texas. "My decision to enter politics," he said, "took more than a month of prayerfully seeking God's will." The 34-year-old Texan is a brother-in-law of Howard Butt, Jr., well-known layman evangelist who has been associated with Billy Graham in some of his crusades.

The other Baptist public office seeker is H. E. Williams, president of Southern Baptist College at Walnut Ridge, Ark., one of several candidates opposing Governor Orval Faubus in his bid for re-election. Mr. Williams is founder of the Walnut Ridge college and has served as pastor of churches in five Arkansas cities.

2,000 Attend NHA Convention

ASHVILLE, N. C.—Some two thousand delegates and visitors attended the seminars and business and public sessions of the National Holiness Society held here recently (see *Action* April issue). Reception of the Salvation Army into membership was the highlight of the opening business session.

Elected president of NHA was Rev. Kenneth E. Geiger, general superintendent of the United Missionary Church, an affiliate of NHA. A shift in administrative procedures was initiated. Completing six years as executive director, Dr. Paul Kindschi resigned from the full-time position and the convention body designated that the newly elected officers share the duties this year which were formerly performed by the executive director. Dr. Kindschi became second vice president and convention manager. Rev. Morton W. Dorsey, former president, was elected first vice-president and convention program chairman. Other officers assuming responsibilities include Dr. Myron F. Boyd, third vice president and chairman of publicity; Dr. Roy S. Nicholson, recording secretary; Rev. John Zercher, treasurer, and the following members-at-large: Dr. Paul S. Rees, Lt.-Col. Bramwell Tripp, Dr. Ernest E. Grosse, Dr. John R. Church, Dr. Paul Petticord, Dr. J. C. McPheeters, Dr. Paul S. Elliott, and Rev. Charles Dayton.

Dr. Rees gave the closing message of the convention: "The Spirit's Baptist for Youth."

State-wide Camp Meetings

CLEVELAND, Tenn. — Forty-one state-wide camp meetings will be conducted by the Church of God this summer—seven of the meetings joint gatherings for more than one state.

Most of the gatherings, officials say, will last for one week, with several extending from ten days to two weeks. Beginning with Texas and Kansas on June 6, the meetings will conclude with the camps in Wisconsin and Minnesota on July 31.

Twenty-three evangelists and fourteen Bible teachers have been announced to conduct these mass evangelistic efforts. Hundreds of other ministers within the various states will also participate in the meetings. Although the program will vary from state to state, the general schedule is for Bible instruction, leaders report, and devotional services during each day, climaxed with evangeliistic services each night.

The oldest of the Church of God camp meetings, the headquarters here declares, is at Lake Wimauma, Fla., which began in 1909. The second oldest, at Minot, N. Dak. These meetings were begun in 1910 in other states. Nineteen of the states maintain special campground facilities for these annual meetings, whereas other states use tents, church buildings, rented campgrounds and auditoriums.

The camp meeting program is to be followed by the biennial General Assembly of the Church of God which will convene August 16-20 in Memphis, Tennessee.

Free Will Baptists Will Meet

NASHVILLE, Tenn.—The 23rd annual convention of the National Association of Free Will Baptists will be held July 11-14 at Fresno, California. The announcement, made by Rev. Billy Melvin, executive secretary, said this is the first time in ten years the denominational convention has been held on the west coast. Over. 1,000 delegates are expected.

Theme of the convention is "Abounding in the Work of the Lord." Dr. Bob Pierce, president of World Vision, will speak at a special missionary service during the convention.

Officers of the convention are Rev. Charles A. Thigpen, moderator; Rev. W. Stanley Mooneyham, assistant moderator, and Rev. Dean Moore, clerk.

The Woman's Auxiliary Convention will also hold sessions under the direction of Mrs. Eunice Edwards, executive secretary of the women's work.

press

Christian Periodical Index

BUFFALO, N. Y.—The Christian Librarians' Fellowship here, through Mrs. Ruth G. Butler, chairman of the Editorial Committee, has announced publication of the 1960 edition of the *Christian Periodical Index*. This is the second annual volume, which indexes, by subject, articles appearing in the 1959 issue of eighteen periodicals of evangelical interest.

Almost 250 of the 1959 Indexes, Mrs. Butler indicates, are in use in Bible institutes, seminaries, and Christian colleges in the United States and Canada.

personalia

Oswald J. Smith was rushed to the hospital for surgery three days after the commencement of the Thirty-second Annual Missionary Convention in The Peoples Church from which he recently retired as pastor. His son Paul B. Smith, present pastor, said this was the first time in the history of the church that Dr. Smith had not presided at every service of the Annual Missionary Convention.

William Culbertson, president of Moody Bible Institute, Chicago, is to be "featured speaker" at the annual Ministers' Retreat at the Maranatha

Bible Conference, according to announcement by Dr. H. H. Savage, pastor of First Baptist Church, Pontiac, Mich., and president of the conference.

C. Stacey Woods has resigned as general secretary of the Inter-Varsity Christian Fellowship, effective June 30, to devote more time to the International Fellowship of Evangelical Students.

Walter P. Lee, president of the board of missions of the Oregon Yearly Meeting of Friends, has accepted the position of general superintendent of the Rocky Mountain Yearly Meeting. He will take up his duties in Colorado Springs in September.

Eugene Nida, secretary for translations for the American Bible Society, held a linguistic conference in Cochabamba, Bolivia, this spring with thirty-eight missionaries interested in translation work. Dr. Nida, who has toured twelve Latin American countries since October 1959, has visited about eighty countries of the world to give aid to missionary translators.

Thurlow Spurr, former associate pastor and music director of Salem Baptist Church, Winston-Salem, N. C., has been named to the staff of Youth for Christ International as director of the Music Department, President Ted W. Engstrom has announced.

Charles J. Anderson, NAE's Midwest Regional Director, has been appointed by Mayor Richard J. Daley of Chicago to serve on the Mayor's Commission for Senior Citizens in the area of church participation. This is in observance of Senior Citizens Week scheduled for observance in Chicago this year from June 12-19.

Walter M. Montano has resigned as editor of *Christian Heritage* and executive director of Christ's Mission. He plans to devote his time and talents to evangelism through the medium of Western Hemisphere Evangelical Union, of which he is founder and president.

Phyllis I. Rike, associated with the International Society of Christian Endeavor since the headquarters was moved to Columbus, Ohio, in 1946, has been named administrative secretary of the International Society. Announcement was made recently at the ISCE headquarters by Harold E. Westerhoff, general secretary.

Mrs. Charles E. Cowman, widely known and acclaimed for her devotional book, *Streams in the Desert,* died recently at the age of ninety years. Mrs. Cowman and her husband were founders of the Oriental Missionary Society in which she remained active until 1949. After her retirement from active service with OMS she organized Cowman Publications, a non-profit Christian publishing house to publish her own books and other writings.

Robert R. Luckey, professor of Mathematics and director of Public Relations at Houghton (N. Y.) College, has received a National Science Foundation grant for graduate study this summer at Stanford University, Stanford, Calif.

A. J. Thornwall of Minneapolis, field representative and director of evangelism of the Evangelical Free Church of America for twenty-one years until his retirement in 1957, died recently of a heart attack.

ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

In our church we are just beginning to realize that Sunday School is not for children only but also for young people and adults. Even so, we do not seem to be doing very well at reaching and holding the older-than-junior people. What is wrong? Do you have any suggestions?

First of all, thank God that your church has begun to realize the place of the Sunday School in the life of the *total family.* Your church is already ahead of many.

Interest in attending Sunday School is largely in proportion to the improved program that is prepared and presented. Actually the principles of building attendance and holding interest are relatively simple. We must have something worth attending, let people know we have it, and then invite them to come.

My first suggestion is that a couple of concerned people, one with some authority to bring about a change, sit down and talk things over. List on paper the wrongs and rights and how to have more right and less wrong.

Plan around a theme. Plan to use a number of people. If it is an opening assembly (not opening exercise) use someone for each part such as song leading, scripture, prayer, announcements, and message.

As you plan several programs be sure there is variety. The essential parts of a program do not change. Music, scripture, and prayer are as essential to a Christian program as meat and potatoes to a meal, but we can dish them up in a variety of ways.

The heart of the Sunday School is the class period. All that goes before is vital to interest, to inspire, and to prepare hearts and minds to be receptive, but the life changing processes must come through the teacher as he presents the claims of Christ through the Word of God, the Bible.

If the Sunday School teacher is teaching for results we can expect lives to be different. When lives are different as a result of the Sunday School and church experience, Sunday Schools grow both numerically and spiritually.

We must not forget the place of the personal contact in the home of the people of our community: first, in order to get them to come; and second, to follow up interest shown after they do attend.

One of the reasons the National Sunday School Association sponsors National Family Week each May, National Sunday School Week each fall, and other emphases such as National Youth Week and March to Sunday School in March is to help the local church build a worthwhile program, contact the family, and community, and reach them for Christ and His church.

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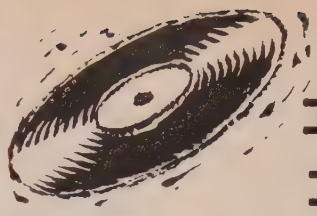

record reviews

■ We like to introduce readers of this column to special collector's items and a new release featuring the BILLY GRAHAM INTERNATIONAL CRUSADE CHOIRS (RCA Victor, LPM-2088) is sure to become one. Probably no other record ever produced features as many voices—25,000—from as many places. There is a pictorial presentation of all the major crusades plus a capsule report of each one by Jerry Beavan. The music—which is wonderful—is an extra bonus. Somehow, though, we wish they would have included one of the choirs from somewhere singing "Just As I Am," which has become the thrilling climax to every crusade service. That's all that is missing.

Blessed Assurance (Charlotte), The Lord Is My Shepherd (All-Scotland), The Ninety and Nine (Louisville), Love Divine All Love Excelling (London), 'Tis Marelous and Wonderful (San Francisco), Jesus Is Coming (Frankfurt), Praise to the Lord the Almighty (San Francisco), I'm Glad I'm Singing (Gothenburg, Sweden), He the Pearly Gates Will Open (Charlotte), How Great Thou Art (New York), All That Thrills My Soul (Melbourne), Thou Mighty to Save (San Francisco), Verily Verily (Charlotte), To God Be the Glory (London), Every Time I Feel the Spirit (Charlotte), The Song of the Soul Set Free (Sydney), When I Survey the Wondrous Cross (Charlotte).

■ MAJESTIC SWEETNESS (Zondervan Victor Recording, ZLP-535) features Don Hustad at the console of the great pipe organ in the Mosque Auditorium, Richmond, Va. We found it of average listening quality but without enough variation to keep it from tending toward monotony.

The Holy City, O Master Let Me Walk With Thee, God of Our Fathers, Jesus Has Loved Me, When the Shadows Flee Away, Assurance March, All Your Anxiety, Onward Christian Soldiers, No One Understands Like Jesus, The Lord Is My Light, Still Still With Thee, The Sands of Time Are Sinking, Open the Gates of the Temple, Majestic Sweetness.

■ A smooth simplicity characterizes the album titled JOSEPH BARCLAY SINGS (Christian Faith, JB-5061). There are no special effects—just the clear tenor voice of Mr. Barclay with Lorin Whitney at the pipe organ as they present these favorite gospel hymns.

Honey in the Rock, Day By Day, This Is My Father's World, I Never Walk Alone, Open My Eyes, God Will Take Care of You, Sweeter Than All, Balm in Gilead, Great Is Thy Faithfulness, In the Secret of His Presence, Blessed Be the Fountain, The Touch of His Hand on Mine.

■ The inimitable stylings of Ethel Waters makes HIS EYE IS ON THE SPARROW (Word, W-3100-LP) one of the nicest listening experiences we've had in a long time. The arrangements of these hymns and spirituals by Paul Mickelson are different enough to be interesting and familiar enough so that you don't get lost. This album joins others in that section of our record cabinet reserved for favorites.

His Eye Is on the Sparrow, Gospel Medley, Deep River, In His Care, Just a Closer Walk with Thee, I Just Can't Stay Here By Myself, Mammy, Nobody Knows the Trouble I've Seen, Joy to My Soul, Stand By Me, When the Trumpet Sounds, Crucifixion, I Do Don't You, Partners with God.

■ ALAN MCGILL, who has one of the friendliest baritone voices in the business, is featured in two albums this month. His presentation is in the popular style and the songs are all familiar ones. He is one of the few soloists who can project both himself and his message right off the record into your living room circle. The accompaniment on both these is excellent—the Les Barnett Orchestra on one and Lorin Whitney and Charles Magnuson on the other.

ALAN MCGILL SINGS IN HI-FI, Sacred Records, LP 8016.

If I Gained the World, Down Deep in My Heart, Tenderly He Watches, Balm in Gilead, I'll Never Be Lonely, If Your Heart Keeps Right, He's Got the Whole World in His Hand, The Things I've Left Undone, Jesus Took My Burden, 'Twas the Dawn of a Beautiful Day, Beneath the Cross, Over the Sunset Mountain.

HE KEEPS ME SINGING, Sacred Records, LP 8039.

I Know Whom I Have Believed, The Solid Rock, Glory to His Name, Open My Eyes, Softly and Tenderly, Have Thine Own Way, God Be With You, O For a Thousand Tongues, All Hail the Power, We're Marching to Zion, He Keeps Me Singing, At the Cross, Thank You Lord, O Jesus I Have Promised.

■ GOSPEL MUSIC in an Hawaiian setting describes the album BEYOND THE SUNSET (RCA Victor, LPM-2183) by Ted and Gloria Rowe. Carelessly handled, this combination could have been fatal, but it is so tastefully done here that the songs and music seem to have been made for each other. In achieving this, due credit must be given to the smooth voices of this couple. Good arrangements—good harmony—good album.

When You Pray, In the Garden, Abiding Love, Cleanse Me, I Never Walk Alone, I Heard God Today, Beyond the Sunset, Until Then, Over the Sunset Mountains, Abide With Me, Near to the Heart of God, Whispering Hope.

■ SINGING . . . WITH A MESSAGE (Diadem, DLP 115) features the pleasant voice of Violet Cohn. In describing the unique musical ministry of this artist, Dr. William Culbertson of Moody Bible Institute also summarizes our comment about this album: "Her spiritually sensitive soul translates the words of the hymns which she sings so that there is a message from the Lord to every heart." Many who have heard her at Winona Lake or as she has traveled with her evangelist husband will want this album containing her most popular favorites.

God Leads Us Along, Hear O Israel, Blessel Quietness, I'm Going to Live the Life I Sing About, There Is a Balm in Gilead, The Land of Cloudless Day, I Thist, Back to Bethel, But This I Know, O Israel, Forgive Me Lord, A Sinner Like Me, There's a Wideness in God's Mercy, Precious Lord Take My Hand.

■ An album called INSTRUMENTAL MUSIC OF THE THOMAS INDIAN FAMILY (Christian Faith, TI-5071) has a sufficient amount of ingredients, but it lacks blending. There are guitars of assorted varieties, violin, piano, bass

fiddle, Indian drum, etc., but somehow the album manages to sound like a family practice session. This is a family with unique musical abilities—all nine members play one or more instruments—and we hope to see something else from them in the future, but with the instruments blended into a whole rather than single pieces each playing a part.

When They Ring the Golden Bells, There's Not a Friend, I'm Thankful, Sweet By and By, Glory to His Name, Peace in the Valley, How Great Thou Art, Hide Me Rock of Ages, Footprints of Jesus, The Stranger of Galilee, He's Not Disappointed in Me, Until Then.

■ ZONDERVAN'S SAMPLER (ZLP-553) features thirteen songs from as many different albums with a variety of artists. Name whatever you like and you'll probably find it represented here.

Saviour Like a Shepherd Lead Us (Temple Time Choir), Work for the Night Is Coming (Bert Jones), Rock of Ages (Gary Moore), Leave Your Heavy Burden at the Cross (Radio Bible Class Quartet), Day By Day (WMBI Staff), But This I Know (Keller-York Quartet), Seeking for Me (Sixteen Singing Men), Satisfied (HCJB Staff), Poor Wayfaring Stranger (Ralph Nielson), What a Friend We Have in Jesus (Eugene Clark), Jesus Is the Sweetest Name I Know (King's Choraliers), In Times Like These (Dick Faulkner), O Mighty God How Great Thou Art (Dallas First Baptist Church Choir).

■ THE BISON GLEE CLUB of Oklahoma Baptist University has gained a nationwide reputation through a multitude of appearances. There is no guessing why when you hear their latest stereo album, REJOICE (Word, WST-8041-LP). Dr. Warren Angell, who was formerly with Fred Waring and the Robert Shaw Chorale, leads this group through a delightful repertoire ranging from spirituals to patriotic songs. We like this album very much, but the reviewer confesses to prejudice since this school is his alma mater and he has heard this glee club many times. Dean Angell skillfully intertwines six female voices with his male chorus to present a dramatic album.

Children of America, The Ole Ark's A-Moverin', Rejoice, My Lord What a Mornin', Praise Ye the Name of the Lord, Rock-a My Soul, Salutation to the Dawn, Sons and Daughters of a Land Reborn, Joshua Fit the Battle, Morning Hymn, Let Us Break Break, Come Thou Fount, Roll Chariot Roll, Challenge of Freedom.

■ JEROME HINES, one of the mainstays of the Metropolitan Opera Company, brings his wonderful voice and talent to a simple album of spirituals, STANDIN' IN THE NEED OF PRAYER (RCA Victor, LPM-2047) and makes them something special. A new dimension to this type of music is added by the striking orchestral accompaniment under the direction of Skitch Henderson.

Go Down Moses, The Blind Man Stood on the Road and Cried, Steal Away to Jesus, I Couldn't Hear Nobody Pray, Crucifixion, Down to the River, Listen to the Lambs, It's Me O Lord, Swing Low Sweet Chariot, There's No Hidin' Place Down There.

■ THE HAPPY SOUND that has become the trademark of Phil and Louis Palermo will fill your speaker cabinet when you put on their newest album, WE WANT TO SING! (Word, WST-8046-LP). With accordion and guitar they sing in stereo the same testimony which they have been giving in many parts of the world as a part of the ministry of Youth for Christ.

We Want to Sing, Let Me Live Close to Thee, Sing Praise to His Name, I'll Never Be Lonely, My Last Move, Over and Over Again, The Army of the Lord, Teach Me Lord, I Know Who Holds Tomorrow, In Shady Green Pastures, Each Step of the Way, Keep Your Hand on Me, I Am Persuaded.

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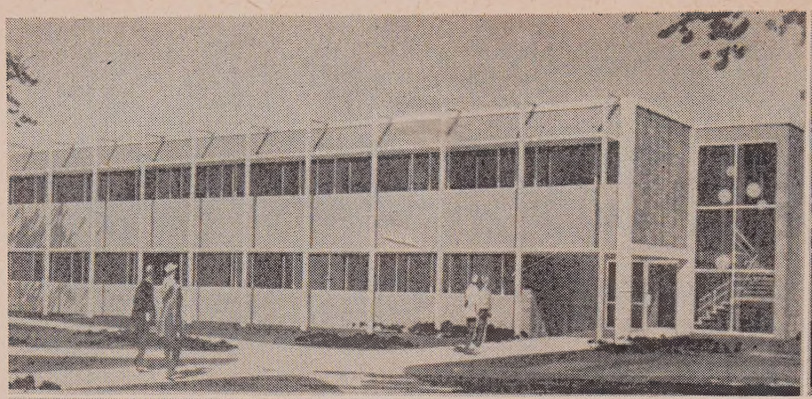

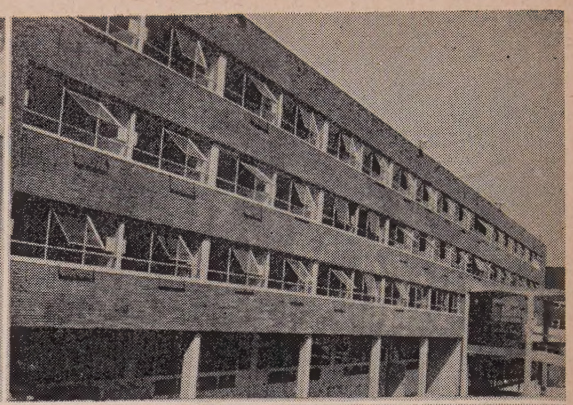

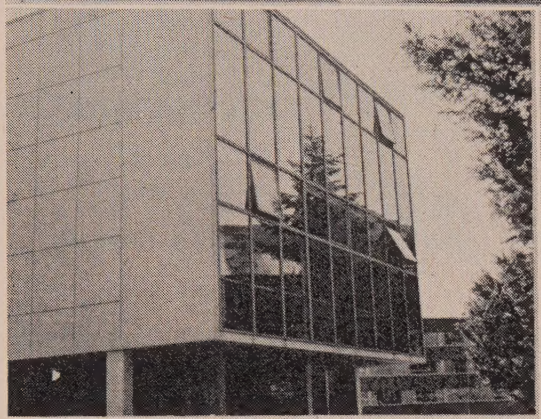

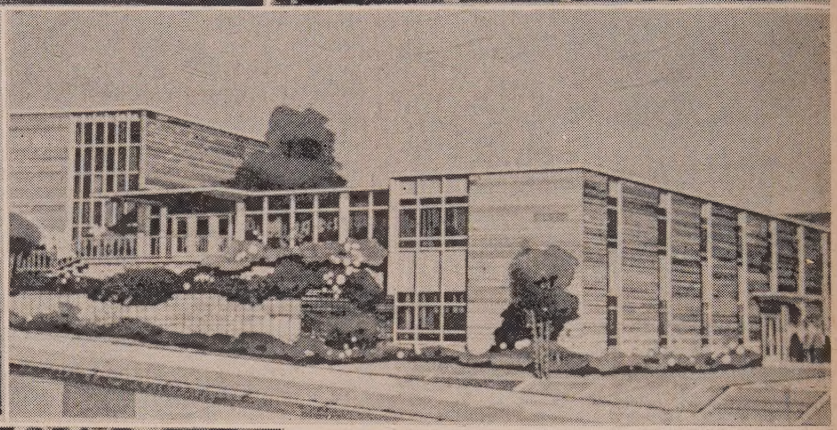

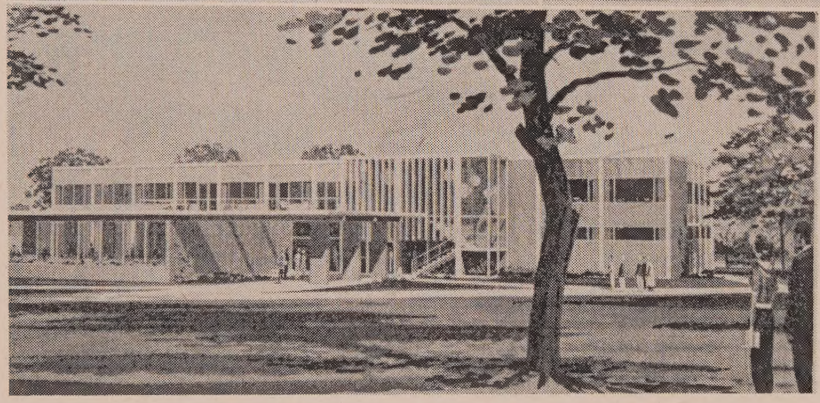

S.P.C. buildings recently completed or under construction: (top) Health Center and Marston Residence Hall for Women; (center) Moyer Residence Hall for Men and Crawford Music Building; (bottom) Student Union. Also recently completed: Brougham Athletic Pavilion. In prospect: a new library.

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Readers Say—

Catholic President Article

To the Editor:

I just could not resist dropping you a line to congratulate you on the article by Dr. Ford in the May issue of *Action* ("A Catholic President: How Free from Church Control?").

I have read and am reading volumes of writings on this subject, but I had not found the real answer to why we should give study to the problem until this article came. The crux of the whole question is found in this one paragraph: "When we consider these limitations, religion is not the basic issue. Rather it is the political action of the Roman Church. Religion is the means used to demand the loyalty to put the political action into operation."

Thank you for this enlightening article which I hope will be read by all Protestants and others who want to preserve our great American heritage. Please send twelve copies of the reprint to me at once so I may mail them to our local pastors. I will order more later.

R. F. Schaber
Warren, Mich.

To the Editor:

I have read the May issue with keen interest. Enclosed is $3.00 for which please send me three extra copies of the magazine and a quantity of the reprint of "A Catholic President: How Free from Church Control?" It is a fine article and I wish everyone could read it.

It is rather strange that Catholics accuse Protestants of bigotry and prejudice when they are such extremists. On a recent trip through the Caribbean a non-sectarian religious service to which all were invited was held on our ship. Most came—even the Jews— but six or seven Catholics sat in a corner of the bar and said their rosaries. They would not attend the services!

Kate H. Steele
Chattanooga, Tenn.

They Appreciate Action

To the Editor:

You will find enclosed $3.00 for renewal of my subscription. *Action* is a wonderful magazine that keeps us posted about what is going on.

Mrs. Leona Marks
Centralia, Wash.

To the Editor:

Thank you for the year's extension to *Action*. I had not realized that an extension was due me because of my contribution to your wonderful work.

The trend of events and movements are so clearly set forth in your magazine that I feel I learn a great deal from each issue. It certainly helps me to organize my thinking on important issues.

Myrtle Pike
Wabash, Ind.

To the Editor:

This communique is an attempt to pay tribute to the excellent work of *Action* magazine and the entire staff of NAE. Since my first NAE contact I have appreciated the firm position it takes against liberalism without feuding. The "Bible-believing" position it takes is clear, courteous and consistent. You have featured excellent articles in the magazine—making the issue clear and presenting a clear direction for our contemporary theology and its evangelistic responsibility.

When I came to the pastorate of this church it was not a very active member of NAE. They have since increased their giving 400 per cent and voted to send the pastor to each convention. Since the convention was near us this year, our entire board of twenty-two men voted to go in for one evening. (*Editor's note: Total attendance from this one church at the convention was thirty-five!*) Our church and the Mahon Mission which it founded belong to the NAE, NSSA, EFMA and WEF.

I feel that *Action* is the most consistent evangelical "voice" in the USA. God bless you and the staff.

Clarence Fast, Pastor
Grace Missionary Church
Zion, Ill.

Articles in April Issue

To the Editor:

The article in the April issue, "Is Your Church Making Friends in Your Community?" is much to the point for most of our evangelical churches. May I have some extra copies to distribute to the families of our church? I am sure they are not aware of the need or the problem. Also please send me a copy of the book, *Better Press Relations for Evangelical Churches.*

Charles Crismier, Jr., Pastor
The Evangel Church
Huntington Park, Calif.

To the Editor:

Thank you for publishing "My Month Inside Russia" by Myron F. Boyd (April *Action*). Articles of such quality give one hope that evangelicals may be emerging from a condition of adolescence in their treatment of social, political and international questions. The differences between East and West are not all black or white, but many shades of gray. We who insist on the necessity of a factual basis for our faith should be equally certain that our convictions on other questions rest upon well established facts.

Eric Edwin Paulson
Minneapolis, Minn.

Couple of Corrections

To the Editor:

Re your statement in the May issue that the new president of the Protestant Church-Owned Publishers' Association, A. J. Metzler, "was formerly publishing agent of the Mennonite Publishing House at Scottdale." He not only was, but still is.

Maynard W. Shetler
Scottdale, Pa.

To the Editor:

Your statement in the news section in the May issue that my filmstrip and tape on Russia were "prepared at the suggestion of the Moody Institute of Science" is in error. Two men who were formerly with the Moody Institute—Don Parson and Steve Craig—made the suggestion.

William B. Brittin
Inglewood, Calif.

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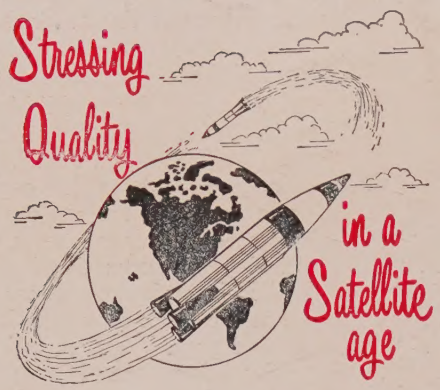

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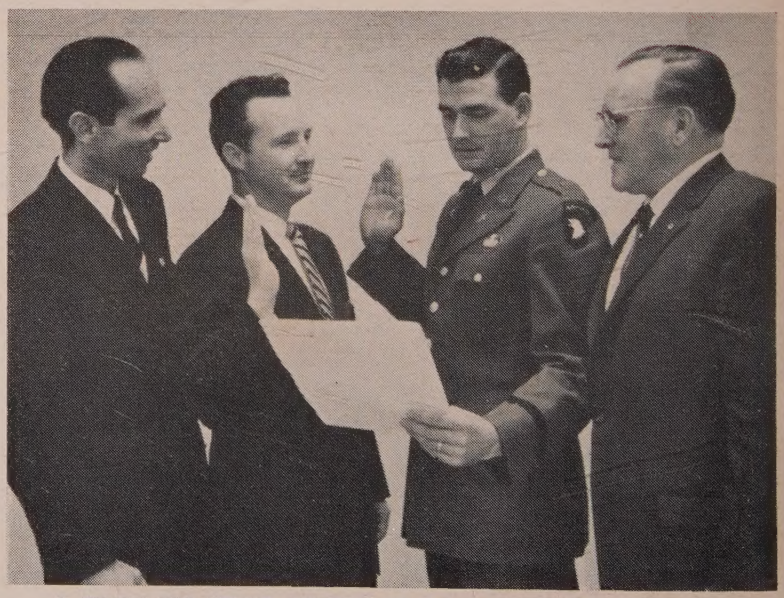

A CHAPLAIN BEING SWORN IN AS A COMMISSIONED OFFICER (2nd Lieutenant) Right to left—Dr. Charles M. Leaming, Founder and President; Chaplain (Capt.) Aubrey Smith, administering the oath; James N. Layne, taking the oath as 2nd Lieut., Chaplain Branch of U. S. 5th Army; 1st Lieut. Wayne F. Mullins, Chaplain's Branch of U. S. 3rd Army. Chaplain Layne is Director of the Chaplain's Seminary Course.